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ABSTRACT

A STRATEGY OF ONE-ON-ONE EVANGELISM
IN THE NYAMIRA CONFERENCE

by

William Ongaga

Adviser: Bruce L. Bauer

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist theological seminary

Title: A STRATEGY OF ONE-ON-ONE EVANGELISM IN THE NYAMIRA
CONFERENCE

Name of researcher: William Ongaga

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Date completed: October 2014

Problem

Public evangelism has been a successful way of bringing converts to the church, and by using public address systems the church has been able to reach those who are afraid or too skeptical to come and sit in the meetings. Some have actually made a decision and have been baptized as a result of listening from a distance. But with time the public address systems have been misused with people complaining of noise pollution. This concern has forced the government to pass a bill in parliament banning loud noises in public places. This change calls into question the public evangelism mode of recruiting members. There is a need to come up with a new way of doing evangelism that will not conflict with the law against noise pollution.

Method

The development of a new way of doing evangelism in the Nyamira Conference was explored through the introduction of one-on-one evangelism in the Nyambaria pastoral district.

Results

The intervention resulted in 188 church members being trained as Bible instructors who are actively involved in giving Bible studies to friends and neighbors. This method replaced public evangelism in the district as the primary way to recruit new converts. After two years that the Bible instructors conducted Bible studies on a one-on-one basis 410 people have been baptized and only 8 have backslidden.

Conclusions

One-on-one evangelism is a strategy that can be used to bring many to faith in Jesus Christ. It is effective in that not only does it recruit new members, but nurturing and retention is also positively affected by this approach. The method is less expensive and it is conducted throughout the year without having to worry about the need for good orators for public evangelism. Many more members are now involved in the recruitment process,

Andrews University
Seventh-day Adventist Theological Seminary

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IN THE NYAMIRA CONFERENCE

A Dissertation
Presented in Partial Fulfillment
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Doctor of Ministry

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For my Mother Dorca, I dedicate this work

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LIST OF ABBREVIATIONS

NEMA	National Environment Management Authority
KNBS	Kenya National Bureau of Statistics
LFA	Logical Framework Matrix

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CHAPTER 1

INTRODUCTION

Background

“Evangelism, the very heart of Christianity, is the theme of primary importance to those called to herald God’s last warning to a doomed world. We are in time’s closing hours, and the Advent message, proclaimed to make ready a people prepared for our Lord’s return, must swell to a loud cry reaching the uttermost parts of the earth” (White, 1946, p. 6). These words show a serious need in our churches; the only way to fulfill them is through evangelism.

This chapter will state the problem in relation to evangelism, the task of the project, justification, and significance of the project, the limitation and delimitation of the project, and my personal basis for ministry.

The Problem

Public evangelism has been a successful way of bringing converts into the church, and by using public address systems the church has been able to reach those who are afraid or too skeptical to come and sit in the meetings. Some have actually made a decision and were baptized as a result of listening from a distance. But with time the public address systems have been misused with people complaining of noise pollution. This concern has forced the government to pass a bill in parliament banning loud noises

in public places. This change calls into question one mode of recruiting members into the church. There is a need to come up with a new way of doing evangelism that will not conflict with the law against noise pollution.

Purpose of the Study

The purpose of this project is to develop and implement a one-on-one evangelistic approach instead of relying on the typical approach that utilizes public address systems.

Justification for the Project

The Adventist Church believes in evangelism as a mode of adding members to the church. The proposed ban on the use of public address systems will hinder future public meetings. This project proposes the use of one-on-one evangelism so there will be a decreased need for the use of public address systems.

Public campaigns require a lot of finance just to bring one person to Christ. One-on-one evangelism will not require much, if any financial support.

Believers who have been led to Christ through one-on-one evangelism have a bond and a sense of belonging by the time they are baptized, whereas those who come in to the church through public campaigns often do not know anyone in the church.

One-on-one evangelism gives more opportunities to clear up all questions and can ground people in the study of the Word of God, thus reducing the rate of drop outs.

This project will result in the development of a training manual in evangelism that can be used in other districts in the Nyamira Conference.

Limitation of the Project

The project will be carried out in the Nyambaria pastoral district of the Nyamira

Conference because the researcher's resources are limited. The project is limited in both time and space for it is not possible to carry out the project in the whole conference in two years.

Delimitation of the Project

The project will cover the 11 congregations of the Nyambaria pastoral district and 11 volunteer lay people will be used in training other volunteers to carry out Bible studies.

Description of the Project Process

The theological reflection section will focus on three biblical areas. First the NT way of evangelism will be studied since in the OT evangelism is seen as an act of God. Second, an understanding will be sought of the Great Commission to evangelize the world as listed in Matt 28:19-20 with an emphasis on the teaching aspect. Third, Jesus' mode of evangelism will be explored, especially His one-on-one approach that was reduplicated by His disciples.

City officials will be interviewed to ascertain how they will enforce the anti-noise ordinance and to better understand how that law will impact public evangelism in the Nyamira Conference.

Current literature on evangelism will be reviewed including books, articles, magazines, and journals.

A system to carry out one-on-one evangelism using 11 volunteer lay members will be developed and monitored for two years in order to compare the number retained through this method with the number retained through typical public evangelism.

The findings will be shared with the Nyamira Conference executive officers and with the rest of the pastors in the conference. A report on the findings will be included in the project dissertation.

Significance of the Project

The significance of the project is that those joining the church will be well informed of Bible principles. There will be an increase in the retention rate as the new members will easily bond with the church member that guided them in the Bible study and they will also be introduced to the members in the church. The finances for evangelism programs will be reduced since a one-on-one approach is less costly compared with public evangelism. The church will also be revived as those giving Bible studies are reminded of what they believe and as they learn more in areas they did not understand before.

Expectations From This Project

This project should increase the use of one-on-one evangelism rather than relying on the typical way of public evangelism. It will hopefully increase the addition and retention of new members. Another goal of this project is to ensure that new members will be well instructed in Bible principles before they are baptized. And hopefully the project will increase fellowship in the church as the members participate in bringing people to the knowledge of Christ.

Having described the project, I will now look into various aspects of my life which can impact the project positively or negatively.

Personal Basis for Ministry

Introduction

In reading *Practicing Greatness* by Reggie McNeal, one cannot help but be forced to assess one's own life as one grows from the examples like that of David, where the simple act of being anointed by the prophet Samuel impressed on him God's call and affected the way he related to others who were anointed. That dictated how he responded when King Saul was after his life. When he realized that he had gone against the will of God, he cried for forgiveness because he knew what had happened to his predecessor (2006, p. 12).

In reference to Paul, "the persecutor turned-missionary stamped the entire Christian movement with a missionary fervor" (p. 13). Because he understood his background, he realized he was who he was because of the grace of God. God used him in powerful ways to write on grace and righteousness by faith.

McNeal, writing about Jesus' difference from other children as he was growing up, said, "Surely his parent's recitation of the events surrounding his birth contributed to his understanding" (2006, p. 13) of who he was. He concludes that "the evaluation of the impact of our family of origin allows us to take responsibility for who we are and how we behave and feel" (p. 17).

I will try to assess myself for I know as indicated above it will affect my writing of the project. My thoughts and reflections are dictated by my family of origin, and my hidden addictions and compulsions either from the immediate family or the environment that I was brought up in. My personal traits like temperaments, talents, and key happenings in my life as I grew up from childhood will be shared. I will also look into the

way I am managing my feelings and my expectation from ministry, which I think will likewise affect the writing of my dissertation.

General Background

In this section I will briefly give an account of how I was brought up, I will talk of my educational background and work experience, and then examine what McNeal calls the six subplots of culture, call, community, communion, and commonplace to see how they affect my life.

I was born in Kisii, Kenya, in a family of eight siblings, four boys and four girls. My parents were from an Adventist background though they were not regular church attendees, but they made us attend church every Sabbath. At that time we were living with my aunt who used to take us to church. My parents later on joined the church through baptism and my mother even joined the ministry as a pastor. I grew up in that atmosphere until I was in form four according to the Kenya education system; that was when I gave my life to Jesus Christ through baptism.

As a child growing up I attended a nearby primary school, where I graduated after completing the eighth grade. I then proceeded to high school where I sat for the Kenya Certificate of Secondary Education, which is given at the end of the year when one is in form four. The results of that test enabled me to proceed to Spicer Memorial College in India for my undergraduate studies; I majored in religion with a minor in biblical languages. I graduated in 1999 and joined the MA program at the same institution, which was affiliated with Andrews University, majoring in religion with a minor in ministry. Currently, I am pursuing a Doctor of Ministry degree at the Adventist University of Africa, affiliated with Andrews University in the United States.

After I completed my MA program I joined the ministry as a district leader and have served God since then. I was first posted at the Nyasore District in Nyamira Conference in Kenya where I worked for six years, and then was transferred to my current district of Nyambaria in the Nyamira Conference.

Shaped for Ministry

According to the book, *A Work of Heart*, God is in the business of shaping leaders' hearts for ministry. He does this through six areas which he calls subplots: culture, call, community, communion, conflict, and commonplace. Looking at them shows how God has and continues to shape me (McNeal, 2000, pp. xiv-xv).

Culture

Culture is defined as the environmental influences that shape a leader's life and ministry context (McNeal, 2000, p. xiv).

My family is from a humble background. I cannot say that we lived in poverty but again I cannot say that we lived in affluence either. But we still depended on God to provide for most of our needs. When I was growing up my mother was convicted of the truth which led her to quit the job she was doing to serve God. Seeing my mother's dependence on God rekindled my love for Him and developed in me a desire to serve Him. I grew up in a culture that esteemed education so I was encouraged to enroll in further studies that would also place me in a position where I could serve God well. My background encouraged me to serve God and trust that He would provide for me.

Call

By a call I mean the leader's personal conviction of having received some life

assignment or mission that must be completed (McNeal, 2000, p. xv).

When I completed my high school I was determined to be an engineer so I joined an institution that would enable me to achieve that goal. I had also sent an application to study computer engineering in Spicer Memorial College and when I received my acceptance letter it was to study theology which was not what I applied for. When I received it, it seemed that God was calling me to ministry so I accepted the call and joined the ministry. I have never regretted that decision.

Community

By community I mean the people within certain environments that influence a leader, such as one's family of origin, friends, and even the faith family (McNeal, 2000, p. xv).

The community that shaped me in ministry was my brothers and sisters and my parents who insisted that I had to attend church on Sabbath every week. This has given me the passion to serve everyone including the children in the church. The elders in my church also left a mark on my life and led me to admire the way they preached that helped me hold on to the Word of God. The Adventist atmosphere gave me an opportunity to learn more about what we believe as we were growing up. The friends that encouraged me in difficult moments were used by God to shape me and help me to become what I am today.

Conflict

Conflicts that happen in a leader's life can be personal, inter-relational, demonic, or organizational, and often they leave a mark on a person.

In ministry I have experienced conflicts that have strengthened my call to the ministry. When I arrived at Spicer to study theology, some questioned my call. That conflict caused me to stand up and defend my conviction and call, and that has guided me ever since in serving God wholeheartedly.

Communion

Communion is a conscious cultivation of a leader's relationship with God. Communion has shaped my life in ministry through the time that I have spent communing with God, the enrichment that I find through reading His Word, the time spent in prayer sessions, and in praising Him. I have committed myself to a devotional life that helps me prepare for sermons and that at the same time helps me listen to what God is saying to me. Though meditation is not easy, it is one of the most enriching ways to be connected with the Creator.

Commonplace

Commonplace is what goes on in a leader's life; the activities that a leader undertakes when nobody is looking.

I have realized that being a pastor is a public office and that we do not choose what happens to us. However, we have a choice how we respond and that counts. It builds you or destroys you. I have learned to choose my words carefully when I am responding to people and situations for through them God is shaping my heart. In the everyday activities I have trained myself to watch out for opportunities that God has put before me, and to learn through the challenges that I am facing. It is from the commonplace that I gather illustrations and that is why I journal so as not to forget what I have encountered.

Specific Personal Assessment

In this section I will examine those personal traits in my life that I believe will help me understand who I am. I will discuss my conversion, how I relate to time and resources, how I respond to God in worship, my growth in my spiritual journey, and how I contribute to my spirituality. I will look at my worldview for I believe it contributes to who I am then I will list my God-given abilities and the things that affect my growth or that might interfere with writing my project. I will try to be as honest and candid as I can be.

Conversion and Assurance of Salvation

Although my parents observed the Sabbath and claimed to be Adventists, they were not active in the church and neither were they baptized. But they forced me to attend church every week so that when I was in the seventh grade I gave my life to Jesus. My mother also wanted to be baptized so I was requested to wait until the next baptism. I ended up postponing my baptism until I was in form four when I joined the church and became an active member.

I had an assurance of salvation when I was posted to the district, and after seriously studying righteousness by faith, I accepted Christ through faith and stopped living a miserable life by trying to prove to God and the rest of the church that I was good. I remember it was like I was carrying a big load on my shoulders and then Christ removed it. I felt relaxed after a long time living in tension. I thanked God for assuring me that I was His child. The doubts that I lived with, whether He would answer my prayers or not, left and I was free to interact with the elders and other leaders in the church. I also found that I could preach with authority for I knew I was on God's side.

Time and Resources

“The conditions of modern-day living devour margin” (Swenson, 2004, p. 13).

Living in Africa where we still live in a community, and where everything one owns belongs to that community, I find myself mostly marginless when it comes to finances. My salary is used to support my extended family so I find myself living in debt most of the time. I am forced to spend more money than I earn and sometimes impulse buying leaves me in debt. The good news is that even under such circumstances I can get my margin back by redirecting my life. I determine to start by breaking my habit of buying things to try to keep up with others and by limiting the purchases to only those things that are important for our family. I mostly live within my means; I will also think of ways of increasing the income of the family through some type of investment and will increase savings for the future and for emergency situations.

Another area where I am challenged is in the use of time. I spend too much time at the work place and not enough time with my family. Through the study of the concept of margin I must learn to say no, for it is not selfishness, rudeness, or insensitivity. Instead it is an invitation to listen to the Spirit’s voice, adhering closely to a system of wise priorities that inform my yes and no. I must cut out some activities and plan for free time just like Christ chose time to be alone, to spend time with God, and to spend time with His friends.

Spiritual Path

According to Schwartz, in our spiritual search for God we are all different and we respond differently to God. There are those who feel closer to God when they are in a large charismatic conference. There are others who can sense God while out sharing His

love in the streets, and still others who feel and sense God in a solemn liturgical atmosphere (Schwarz, 2009, p. 27). Schwartz has identified nine ways people respond to God, but they all have a relationship with God, though with a different focus. A person can also have more than one focus, none of them are better than any other one, just different. The nine include a rational, sensory, doctrinal, Scripture driven, sharing, ascetic, enthusiastic, mystical, and sacramental approach to God. All are biblical and supported in the Bible (p. 27).

According to the definition I am in the categories of Scripture driven and sharing. Scripture driven is applying the Word of God through giving Bible studies and discipleship while sharing is passing on the grace of God through evangelism and service. I scored least in sacramental, which focuses in liturgy and symbolism, and sensory that focuses on beauty and perception. This understanding will help me with my dissertation and it has also helped me to realize that I need the support from rational people that focus mostly on logic and the doctrinal group that are more focused on the doctrines of a church, to help me come up with the lessons that I will use in Bible studies for a one-on-one ministry.

Spiritual Stages

Jon L. Dybdahl in his book *Hunger* has utilized the work of psychiatrist M. Scott Peck in trying to understand the spiritual journey of individuals. Peck believes that there are four stages of growth in the spiritual life. The first stage is chaotic or antisocial where people are spiritually undeveloped, unprincipled and often think about themselves, but they are easy to handle once they realize their state of life. When they receive Christ they move to the second stage, the formal institutional stage where they serve God externally,

and have only accepted Him in theory. Those with a religious background may start here and others may get stuck here for the rest of their life. Stage three is a skeptical stage where people begin questioning that which they accepted as truth and begin living a life of doubt. Some can drift back to stage one to begin the journey again, while others find their faith and move on to stage four, which is the communal or mystic stage. At this stage they experience God in their lives; they have learned to live with questions, accepting that there are no answers to all their questions (Dybdahl, 2008, pp. 127-129).

I find myself at the last stage, the mystical and communal stage. Peck argues that we can help only those that are closer to our stages, but I believe that through God's grace we can minister to people in all stages. This concept has helped me to realize that as I prepare Bible lessons I must take into consideration all four stages

Spiritual/Devotional Life

My spiritual life is strengthened through interaction in the cell group that we began some time back that consists of colleagues in ministry and other church members. One thing we do is to call and wake each other up at three o'clock in the morning every day for prayer. We share prayer requests through text messages to keep us informed of what to pray for. After prayer, I start my devotional in the morning around three forty-five by reading the Bible, then I will pick a portion from the day's reading and do more in-depth study using Bible dictionaries and Bible commentaries to prepare for the Sabbath sermon. Then usually I close with a prayer and then study the Sabbath School quarterly before joining my family for morning worship.

In the evenings I usually read a spiritual book or a ministry magazine before or after family devotions. By the grace of God I want to introduce meditation to my

devotional life, especially in the morning hours in order to spend some time in praising God through songs. I would also like to spend my day off studying the Word of God and to develop a routine of having a retreat once every month.

Worldview

According to Dybdahl, although many people know they need to seek or have communion with God, many are slow to take a step towards doing that because of their worldview. Dybdahl says we need “to examine the concept of religious worldview. It confronts the core question as to whether God works in our everyday life and if so in what ways” (2008, p. 100). He defines worldview “as the deep, underlying, unconscious concept structures of a people or culture that is a source for their values, beliefs and action” (p. 101).

Dybdahl lists five distinct worldviews which include the atheistic/agnostic view that believes that God is nonexistent or irrelevant, and that believes the world is a closed system understandable by the scientific method. This worldview does not recognize the divine presence or activity in the world. The second is the deist worldview that believes that God is the Creator but that He rarely intervenes in the happenings of the world. This view is mostly held by intellectuals. The third view is the magical worldview, from the word magic which means “the art of controlling or manipulating events by supernatural power” (p. 104). The fourth view is the medieval or mystical worldview that does not believe in physical science, and that all happenings are associated with God. So the sick are prayed for rather than taking them to the hospital. The fifth worldview is Christian theism. This worldview believes that divine-human interchanges do take place, that the

world was created by God, that God interacts in human affairs, and that He expects us to live responsibly (Dybdahl, 2008, p. 105).

I was brought up in a magical worldview where every happening has a cause and it is reversed through appeasing the gods that caused the happenings. This dictated how I perceived God and sin in my life. But now that I have accepted Christ as my personal Savior I have replaced it with a Christian theistic worldview, which will help me appreciate the divine intervention in those who will take Bible studies with me.

Temperament Type

To have a closer communion with God depends on how much we understand ourselves, as Dybdahl puts it, “Lack of self-knowledge and, in particular self-deception are real barriers to the spiritual life” (p. 110). The more we understand ourselves the more clearly we can trace the hand of God in our lives; lack of understanding is a real barrier to our spiritual life. There are different tests of self-knowledge but I have taken the personal temperament test for the sake of this project. By temperament I mean the specific disposition we as individuals possess.

In the Christian circle there are two widely-used tests for temperament, the four temperament theory (Sanguine, Choleric, Melancholy, and Phlegmatic), and the Myers-Briggs Type Indicator test commonly referred to as MBTI.

Dybdahl writes, “The theory behind MBTI is that all of us are born with innate preferences” (2008, p. 112), which are unconscious and thus affect our relationship with God and our fellow human beings. They also contribute to how we practice our religion and relate to the rest of the world. In taking the test I used the book by David Keirsey and Marilyn Bates, *Please Understand Me*, and I found out that I am an ESTJ.

This will help me to mix with people as an Extrovert, and as a Sensing person I will be able to be both sensitive to the culture and the Bible in the preparation of the Bible study lessons.

As a Thinking person I will employ logic in the presentation of the Bible studies so that those who are in the stage of questioning, according to Peck's theory, will be able to discover the Bible answers; and as a Judging person I will organize my dissertation systematically.

I recognize the weakness of the temperament type that I am in, thus I will be seeking the help of other temperament preferences when needs arise in areas that I am challenged with.

Damage Factor

David Seamand's book *Healing for Damaged Emotions* discusses how from our childhood we have collected debt into our adulthood. He says, "We seek to atone for those wrongs, to pay the debt we owe, or to collect the debt that someone else owes us" (1981, p. 27). This affects one's relationship with fellow human beings and with God, resulting in low self-esteem that paralyzes one's potential and even obscures our understanding of God.

As I was growing up my father, in a way to motivate me, reserved his words of appreciation. He kept telling me that I could do it better than I had done, that I had missed something in attaining the mark. I feel this turned me into a pleaser, waiting for my father's approval. I realize I extended that attitude to God, taking Him to be my father only to realize that I have imprisoned myself for a long time since Christ had carried my infirmities.

Additional emotional damage happened from my primary school teacher who felt that I did not have a good voice so she took me out of the school choir. I realize that the only remedy is to forgive her for the judgment she made and accept who I am. This realization will boost my self-esteem and help me be more balanced in my work in regards to my dissertation and in approaching my mentors for assistance without feeling inferior in any way.

Assessment in Relation to Others

In this section I will observe the traits in me in relation to others, like these spiritual gifts that help me to relate with others in serving God, and how I interact with my fellow leaders in carrying out the tasks that are before me. Finally in this part I will look at the way I enjoy doing the work the most that I have been assigned to.

Spiritual Gifts

In order to differentiate and identify my primary and secondary gifts I turned to Dan R. Dick and Barbara A. Dick's work, *Equipped for Every Good Work*. In this book they developed a spiritual gifts inventory test which they believe will help one to discover God-given gifts that will pull the person away from his/her natural comfort zones and propel him/her into service.

I am more interested in understanding and identifying my spiritual gifts because they do not exist in isolation from my fundamental nature, knowledge, and abilities. However, they do complete the picture of the whole person. There is no one gift that is superior to any other. Gifts equip and empower people in unique ways to do the work that God calls them to do. In the words of Dick and Dick, "Spiritual gifts discovery is a tool to

help us begin to hear the still, small voice, to breathe in the *ruach*, the breath of God, to find and trust the spark of the Holy Spirit that will fill and empower us to know ourselves and each other better” (Dick & Dick, 2001, p. 21).

After taking the test I found out that I had three gifts that received the same score and since they were the highest I concluded that these are my gifts: administrator, teaching, and prophecy according to Dick and Dick’s definitions (pp. 31-43).

As an administrator I will organize the material that I will use in giving Bible studies. I will also delegate other responsibilities where expertise is required.

As a teacher I will bring scriptural truths to others and help them to understand the complex realities of the Christian faith, and also present them in language that is friendly and easy to understand, and then use this gift to train the trainers.

Prophecy means the gift of speaking the Word of God clearly and faithfully. Further, it is allowing God to speak through us the message that people need to hear. This is the gift I will employ the most in my dissertation to allow God to bring out all that He wants to communicate to His people through me.

Leadership/Interaction Styles

Interaction exposes our weakness and strengths. Without being aware leaders maximize their strengths and compensate for their weaknesses. Dick and Dick have come up with a leader’s interaction style test which helps them to identify their dominant styles and develop an appreciation of the dominant style of others. They have categorized the four styles as Director, Dreamer, Pleaser, and Thinker (2001, p. 57).

Director type of leaders tend to be task oriented, focused on the results and getting the job done; they display self-confidence and are not afraid to take risks and accept

responsibility for outcomes; they hate to waste time and are easily annoyed by side conversations and distractions; and they are logical, linear thinkers who tend to value reason over intuition (Dick & Dick, 2001, p. 58).

Dreamers tend to be sociable and people oriented, they are disorganized and not focused, mostly talkative, opinionated, and passionate. Usually they dominate conversations and in a group, they are energized with great enthusiasm, they are creative and innovate, they argue from feeling and intuition as well as reason and are sometimes annoyed by logic, almost the opposite of directors (p. 58).

Pleasers are people oriented, always more concerned with others than themselves. They like to maintain balance, harmony, and civility in every setting. They lead a frustrated life as they try to make everybody happy, at the same time they are sensitive relationship builders. They are good listeners, problem solvers, flexible, and adaptive. They are open to new ideas and willing to share both responsibility and authority. They are honest, trusting, and loyal, and when they make a promise you can be sure they will honor it. In most cases they are underestimated since they are nice (p. 59).

Thinkers, takes their work seriously. They sacrifice to see that their task is achieved, are highly organized, and are cautious in making decisions or taking unnecessary risk. Mostly they prefer to rely on facts, information, data, and figures to make decision. When they make a decision they stand behind it totally and tend to be legalistic and rigid. They are often misunderstood for they are negative while trying to be prudent. They are able to point out potential problems and obstacles in most cases (Dick & Dick, 2001, p. 59).

Having studied all of the above I conclude that I am a pleaser in how I relate to

people and treat tasks that come my way. I am people oriented; through this I will try to work with my members to see that they have agreed to carry out Bible studies with those who are willing to study with them. Knowing that I need seriousness to achieve my task I will involve some thinkers in my project to be able to achieve the desired results.

Task Type Preferences

Discovering our gifts helps us to strengthen our relationship with each other and with God. Dick and Dick provide four ways to gather together and do the work for which we are equipped: Project, Work, Process, and Fellowship. Nothing excites us like working with groups that are structured in ways that we enjoy most.

Surveying all these task types I enjoy most the project type, which is more participatory and the purpose is defined from the beginning and a plan is set in place. But to be able to complete this project I need other task type groups, the work group to provide me with different skills and the fellowship group to bring in a team spirit in proof reading and other technicalities that may be needed. I will also need the help of a process group to brainstorm on the way and how to be able to apply different aspects to achieve a one-on-one ministry in the Nyambaria district and afterwards throughout entire the Nyamira Conference.

Conclusion

In conclusion I will look at how self- assessment will assist me or hinder me to write my dissertation, and then give a summary of what will follow in Chapter 2.

Self-Assessment in Relation to the Dissertation

Through self- assessment I have realized that no one can accomplish all that

he/she intends to achieve without the assistance of others and as human beings we are limited to certain capabilities Thus, I will solicit the assistance of others.

I have realized that time is a challenge in writing the dissertation as my family and my friends need my time, so I will seek their cooperation to enable me to have more time to do research and writing. At the same time the dissertation will require some financial help to enable me to carry out interviews, type the dissertation, and other expenses which might occur that are not foreseen now. I have discovered that I am living a marginless life on the side of resources so am praying I will get well-wishers who will support me financially while I seek the support from my wife.

In my spiritual path I found out that I do not have the sacramental (not focused on liturgy and symbols in a way of connecting with God) aspect which is equally important in writing my dissertation; therefore I will engage others in assisting me to achieve the same. And in temperament, I could use some intuitive person to add some feeling to the dissertation as it will be read by people who have different temperaments that I do not have. People are complete when they work as a team. I have also realized that when writing my worldview it affects the thoughts that I put into the dissertation, and other types of temperaments may interfere with my thoughts.

Overview of the Project

Chapter 1 introduced the project and listed personal traits that I believe might affect this project. In Chapter 2, I will establish a theological basis for one-on-one evangelism. Then I will describe the area where I will carry out my project in Chapter 3, which is the Nyambaria district. The ethnic group residing in the area will be analyzed and the church history and growth patterns will be discussed. In Chapter 4, using the

logframe and a Gantt chart approach, I will describe how I will implement the project and in Chapter 5, a detailed report on how I implemented the project, the results of the project and the recommendations to the stakeholders will be presented.

CHAPTER 2

BIBLICAL AND THEOLOGICAL BASIS FOR ONE-ON-ONE EVANGELISM

Introduction

A theology of one-on-one evangelism involves a longing to learn about God on an individual basis guided by another individual. The psalmist, when away from the temple setting, cried out: “Teach me your way, O LORD; lead me in a straight path because of my oppressors” (Ps 27:7). Moses envisioned Israel as a teaching and learning community that continually shaped and reshaped meaning in light of God’s revelation. “Keep these words that I am commanding you today in your heart. Recite them to your children and talk about them when you are at home and when you are away, when you lie down and when you rise up” (Deut 6:6-7). To know about God involves learning and being taught by someone.

Thomas Hawkins writes: “In His farewell discourse Jesus constitutes his disciples as a new community of learning and teaching that will be guided by the Holy Spirit” (1997, p. 14). The emphasis given to the teaching aspect of the Holy Spirit, accompanied by learning, is an indication of the importance of learning about God (John 14:26).

Hawkins also writes,

A focus on God’s people as a learning community is not some recent trend or passing fad. It is neither a pragmatic response to a changing social context nor simply another version of the self-absorbed narcissism so prevalent in modern society. It is central to

a discipleship that seeks to clarify and understand God's revelation. (1997, p. 14)

Learning is therefore an essential element for redemption. Teaching and learning have always been part of the church's core mission. In this chapter I intend to show how people accepted Christ as a result of learning of Him through one-on-one evangelism. Though this is portrayed well in the New Testament in contrast to the Old Testament, George W. Peters says concerning missions in the Old Testament times that "the universality of the proto-evangelism is basic to the Old Testament revelation" (1984, p. 85). This indicates that it was God's act that founded Israel's religion. "The beginning of the national religion of Israel rests in the supernatural act and revelation of God" (Peters, 1984, p. 90). Old Testament evangelism is usually seen as a corporate act, more as a nurturing act of God toward the children of Israel that He had saved. This is affirmed by George F. Vicedom, who considers Israel as God's children that He sends His leaders and prophets to in order to shepherd them (1965, p. 65). As an example, Moses is seen as the first missionary sent by God to lead and shepherd His children (Wright, 1961, pp. 17-18). Because of the lack of OT emphasis, I will spend time studying the New Testament, for in it there is greater evidence of one-on-one-evangelism.

Talking of encounter and process evangelism, Richard V. Peace wonders when the disciples became converted. Was it when they received the invitation (Mark 1:17-18; 3:13-15) or when they affirmed that indeed Jesus was the Messiah (Mark 8:29) or after they had learned about Him? (1999, p. 13). In the New Testament the teaching and learning aspect are important tools for one to be converted (Camp, 2004, p. 197; Warner, 1999, p. 157). All Christians are identified as ministering people; each one is called, empowered, and gifted by God to continue the work of Jesus in teaching the Word of

God in our world (Richards & Martin, 1981, p. 11; Lindsell, 1970, p. 150; Anderson & Jones, 1986, p. xviii).

This chapter will establish that one-on-one evangelism was widely used in the New Testament and that Jesus and the apostles used it. In addition other Christian authors have also recommended this approach.

Jesus: One-on-One

Jesus' last words in Matt 28:19 declare the vocation of all Christians of every nation and class. They are all called to testify of Jesus to all nations. Jesus' own ministry in proclamation and healing among His Jewish contemporaries prepared His followers for an initial itinerant ministry. They were told to work among the "lost sheep in the house of Israel" (Matt 10:6). The later commission (Acts 1:8) was to go worldwide to Samaria and the ends of the earth. In the Gospel of John, Jesus is seen one-on-one with Jews first, then Gentiles, with men and women, with Jewish rabbis as well as the religious people steeped in folklore; Jesus was immersed in one-on-one evangelism (Martin & Davids, 1997, p. 752).

Jesus and Nicodemus

Nicodemus: The name means conqueror of the people. It comes from two Greek words *nike* (victory) (Strong, 2000, p. 20), and *demos* (people). Thus Nikodemos means victorious among his people (p. 60). Though considered victorious he had not achieved that which he was aspiring to get as a religious leader. In John 3 we meet him seeking more from Jesus. Kostenberger notes, "Jesus confronts the teacher of Israel with his need for regeneration" (2008, p. 84). One-on-one interaction can be used to revive those who

already know a lot about God but who desire to learn more. It is also an opportunity to clarify misunderstood theological issues regarding salvation and provide enough information for one to be able to make informed decisions as did Jesus with Nicodemus (John 3:1-21).

One-on-one evangelism also provides more time with one individual than when one is teaching a group. “Nicodemus showed a willingness to learn to which Jesus responded by entrusting himself to him more than he did to many others” (Bruce, 1984, p. 81). Nicodemus represents the wealthy, the shy person, or the one who does not want to be recognized in public in an evangelistic campaign. William Barclay says, “He came to Jesus for a talk so that somehow in the darkness of the night he might find light” (1975, p. 124). *The Seventh-day Adventist Bible Commentary (SDABC)* agrees: “The discussion took place between Christ and Nicodemus, he could not attend during the mass evangelism in preservation of his pride, reputation or position by letting it be known that he took Jesus seriously” (Nichol, 1980, 5:926). From the above study we could say that one-on-one study of the Word of God was given as an example by Christ for those who already know but need to be revived or have clarification concerning certain issues in the Bible.

Jesus and the Samaritan Woman

The commission to evangelize the world landed Jesus in Samaritan territory. Samaritans occupied a middle position between Jews and Gentiles, as they accepted the Pentateuch while the Jews included the writings of the prophets. Samaritans were not accepted by Jews and were considered to be Gentiles (Barclay, 1975, p. 147).

Because Jews would not associate with Samaritans (John 4:9) the Samaritan

woman was surprised (John 4: 27), and the disciples were also surprised to see Jesus talking to such as woman. Jesus had to overcome cultural barriers in order to have a one-on-one conversation with the Samaritan Woman. He had to overcome an ethnic gulf, a religious gulf, a moral gulf, and a social gulf. This again demonstrates that one-on-one evangelism can help us overcome obstacles in reaching different groups (Kostenberger, 2008, p. 88).

Though Jesus gave the commission to spread the gospel to all people, including the Samaritans, this is the only record of any ministry in Samaria by Jesus, except for the incident at the border of Samaria and Galilee recorded in Luke 17:11-19. This came about as a result of a problem that arose in the public ministry of Jesus when the Pharisees heard that baptisms were conducted by Jesus' disciples. Jesus chose to leave Judea to avoid a conflict. "Jesus did not wish at this stage in his ministry to be involved in a controversy about baptism; so he decided to quit Judaea" (Barclay, 1975, p. 147)

"When dealing with the Samaritan woman, Jesus developed water symbolism in the direction of his ability to give eternal life" (Kostenberger, 2008, p. 89). It is easier when dealing one-on-one with those who have different worldviews to use symbolism without being misunderstood than it is in a large gathering. Jesus, when confronted by His disciples, confirmed that witnessing one-on-one is doing the will of God (John 4:34).

Jesus had a conversation with the Samaritan woman alone, for the disciples had left him by Himself at the well (John 4:6-8). When the woman arrived at the well Jesus was sitting there, "it was midday, for the Jewish day runs from 6 a.m. to 6 p.m. and the sixth hour is twelve o'clock midday" (Barclay, 1975, p. 147). So the heat was at its greatest, and Jesus was weary and thirsty from traveling. It was not common for the

women of the city to come out at that time to draw water from the well, but the woman was alone when she came to get water. Jesus had a conversation with her until they were interrupted by the return of His disciples. The disciples marveled or wondered, which is derived from the Greek word *Thaumazo* (Martin & Davids, 1997, p. 40), because Jesus was talking to a woman, a Samaritan at that, and they were alone. This indicates He had a one-on-one Bible study, which was successful because of the testimony she gave to others regarding the conversation she had with Jesus.

One-on-one communication opens one's confidence in the friend who is out sharing the love of Christ. Barclay, commenting on the change that took place in the life of the Samaritan woman from that conversation with Jesus, says, "For one of the very few times in her life she had found one with kindness in His eyes instead of critical superiority; and she opened her heart" (1975, p. 148).

Jesus did one-on-one evangelism with those who needed a revival in their life and those who were despised and considered a heathen.

Disciples' One-on-One Evangelism

Like Jesus, His followers also did one-on-one evangelism with those who already had some hint of the gospel and those considered to be outside the salvation circle (Gentiles). Three situations of Jesus' disciples will be considered.

Andrew

After Jesus bid his newly called disciples to follow Him in John 1:41, Andrew went back to find Peter his brother.

He found his own brother, from the Greek word *idios*; meaning pertaining to self,

that is one's own; by implication, private or separate: as it is translated in the KJV, his acquaintance, when they were alone, or apart from the rest of the group (Martin & Davids, 1997, p. 42). This could be at home and it must have taken time to develop a convincing discussion that managed to lead him to Jesus. Once again, one-on-one speech bears fruit, though Peter had heard about Jesus or had some idea from John the Baptist. He still needed more information, which Andrew had because of his call from Jesus. Noting other events in the Bible, Andrew is seen to have participated in bringing others to Christ. Barclay says, "It was Andrews's great joy to bring others to Jesus. He stands out as the man whose one desire was to share the glory" (1975, p. 88). His approach was a personal one-on-one approach he used to bring his close acquaintance to Jesus.

Philip

While Andrew was busy dealing with Peter, Jesus found Philip (John 1:43), which is yet another good one-on-one example of evangelism. Philip in turn went to find his friend and once he had found him, he told him (from the Greek word *lego*, to set discourse) (Martin & Davids, 1997, p. 53). In order for Nathanael to understand with his doubting, proud, and prejudiced mind, Philip must have had a long discussion of the Old Testament prophecies for him to accept and even go with him to see Jesus. The discussion was between two friends. Philip talked with Nathanael, with no other person present during their conversation.

One-on-one evangelism can help people have deep discussions, not only with relatives but also with friends and can give opportunities to clear away doubts without involving a larger group of people that can cause even more confusion for people. Telling what one has discovered is usually accepted better in one-on-one situations and difficult

questions can be referred to other experts on the subject for further clarification.

Philip and the Ethiopian Eunuch

Jesus promised His disciples the gift of the Holy Spirit who would guide them in the truth and empower them for ministry. In Acts 8:28-29 the Holy Spirit works in the life of Philip the evangelist. Wagner says, “The Holy Spirit is involved in instructing Philip through the Angel of the Lord” (1994, p. 221). This shows that one-on-one evangelism was not limited to the time of Jesus but continues even now as the Holy Spirit leads in evangelistic efforts.

Alfred Martin, on the involvement of the Holy Spirit, says,

The Holy Spirit had a prepared listener for a prepared messenger. The response of the Ethiopian to the word of God was saving faith in the Lord Jesus Christ. The result was great joy. As the newly born-again Ethiopian ‘went on his way rejoicing’ (Acts 8:39), Philip was caught away by the Spirit of God for further intensive and fruitful ministry. (1995, p. 30)

The work of the Holy Spirit can be witnessed in guiding Philip the evangelist to conduct that one-on-one Bible study. Philip was also involved in public evangelism before conducting one-on-one meetings. John R. W. Stott, while analyzing the two methods that Philip used, writes

The Samaritans were unstable and credulous, while the Ethiopian was a thoughtful seeker after the truth. Yet despite their differences in racial origin, social class and predisposing religious condition, Philip presented them both with the same good news of Jesus Christ. (1990, p. 163)

The result was conversion on both occasions showing that one-on-one work does not dilute the message because the teaching involves fewer participants, but the same interest is shown in both public evangelism as well as personal one-on-one evangelism. In both the same preparation is required. In comparison, Carol J. Ruvolo also notes that in

public evangelism conversion may seem to be genuine, as in the case of Simon the magician, yet he misunderstood the means of evangelism and became confused about the message. “Later events indicate that his conversion was spurious. His eagerness to continue on with Philip appears to have been motivated by his desire to acquire the miraculous power he had seen demonstrated” (Ruvolo, 1999, p. 61). Unlike the Ethiopian eunuch who understood the message before making his decision to be baptized, Simon seems to not have understood but was only attracted to the miraculous.

Philip conducted one-on-one evangelism with the Ethiopian eunuch, teaching him the Word of God, for he received direction from the Angel of the Lord to go south on the road from Jerusalem to Gaza, a desert road as indicated from the Greek word *eremos*, a desert or solitary place (Martin & Davids, 1997, p. 36). The aloneness is expressed indicating that though he might have been riding with somebody in the chariot he was alone in the event of wanting to know God. As a matter of fact he was the only person that was baptized at that occasion. The Bible says he was reading alone out loud as the custom was in those days. This prompted Philip, as directed by the Holy Spirit, to ask whether he understood what he was reading. In return the Ethiopian confessed that he longed for a teacher, to show the way (literally or figuratively [teach]): commonly translated guide or lead (Martin & Davids, 1997, p. 61). The Ethiopian wanted someone who could instruct him on a one-on-one basis on the Bible passage that he was reading.

The eunuch invited Philip to sit with the Greek word *sun*; a primary preposition denoting union, with or together, that is by association, companionship, instrumentality or addition, beside or with (p. 86). This indicated that he was inviting a second person into the chariot that he was riding in. When settled the two began to discuss the Word of

God. The word used is *euaggelizo*, to announce good news (evangelize)—declare, bring (declare, show), glad (good) tidings, to preach (the gospel) (Martin & Davids, 1997, p. 37). The Bible bears testimony that conversion took place at that incident. John Stott also writes about it, “For here was one man sitting alongside another man, and talking to him out of the scriptures, privately and patiently, about Jesus” (1990, p. 163).

Once again success is seen in the one-on-one evangelism conducted by Philip, who is believed to be one of the deacons chosen. According to David Thomas, “Philip was not one of the apostles but among the seven deacons” (1955, p. 124). Ruvolo comments on the answer the Ethiopian gave to Philip, “Well how do I unless someone guides me” (Acts 8:31). He says, “Even though most Christians have not been called to be preachers, all Christians are granted the privileges of assuming the same responsibility to a certain degree” (1999, p. 66). I will spend some time to look at the inclusiveness of all believers in one-on-one evangelism as highlighted by Paul.

Paul and Spiritual Gifts

Paul brings out the concept of the church being the body of Christ through the spiritual gifts that Christ has given individual members of the church. Explaining spiritual gifts Wagner says; “A spiritual gift is a special attribute given by the Holy Spirit to every member of the body of Christ according to God’s grace for use within the context of the body” (1979, p. 42). Dan Dick and Barbara Dick in trying to explain spiritual gifts, say it is “the God-given empowerment to make a meaningful difference in the world through the guidance of God’s Spirit” (2001, p. 5). While Wagner thinks of the use of spiritual gifts within the members, the Dicks envisions the whole world, those in the church and outside of it. They both agree that each member of the body of Christ has a spiritual gift.

Wagner, quoting Rom 12:3, says, “Every believer needs to have a realistic self-evaluation of his/her capabilities (gifts).” He believes that every Christian person who is committed to Jesus and truly a member of His body has at least one gift or possibly more (1 Pet 4:10). Every Christian has received a gift. In 1 Cor 12:7 Paul suggests that manifestation of the Spirit is given to every man and woman. Thus, no Christian should be left out when it comes to possessing a spiritual gift, and many Christians are multi-gifted. Barker, Malone, Nicholas, and Whallon add, “Spiritual gifts have been distributed specifically to equip the saints (all Christians) for the work of ministry” (1985, p. 85). Kennon Callahan notes that spiritual gifts belong to the congregation (1983, p. xvi).

From this study it can be seen that each member in a congregation is given a responsibility to spread the gospel. In the words of Dick and Dick, spiritual gifts complete the whole picture of an individual (2001, p. 9). Nobody can minister outside the spiritual gifts a person has. Members are meant to contribute to ministry. Not just one person but the entire congregation should be involved in spreading the Word of God in different ways, depending on their gift. The gift of evangelism is one of the spiritual gifts.

Wagner defines spiritual gifts as “the special ability that God gives to certain members of the body of Christ to share the gospel with unbelievers in such a way that men and women become Jesus’ disciples and responsible members of the body of Christ” (1979, p. 173). Dick and Dick indicate that just discovering our gifts does not guarantee the same results in ministry or the same work style because people encounter God differently. Dick and Dick identified five ways people encounter God: (a) through intellect, (b) through the emotions, (c) through the service, (d) through the mystical, and (e) through radical commitment. They conclude, “A person who held a contemplative

relationship with God would evangelize very different from someone who lived her faith as a crusader” (Dick & Dick, 2001, p. 9). The gift of evangelism is not the only gift that God uses to guide people in finding Christ as their personal Savior. Not only pastors or good orators have this gift. The good speakers, as well as the shy, intimidated members in the pews can share the Word of God one-on-one. Others can stand before a great congregation to preach, while still others use their gifts and personality types to witness in unique ways.

We are, all to engage in ministry using our spiritual gifts, no one is left out. Wagner said, “Whoever uses his or her lack of having the spiritual gift of evangelism as a cop out from witnessing displeases God” (1979, p. 186). Rick Warren cautions those who attend church regularly and support it financially but do not put their spiritual gifts into practice. He says, “God has far greater expectation for every Christian, to put into use his or her gifts and talents in the ministry. The Bible clearly teaches that God gives each believer certain spiritual gifts to be used in ministry” (1995, p. 371).

Ellen White and Personal Evangelism

One-on-one evangelism is encouraged by Ellen White. In *Reflecting Christ*, she says, “There are others who can visit the homes of the people, reading to the members of the family on some simple impressive subject of Bible truth” (1985, p. 202), which will result in many people being convicted of the truth. She further wrote in *Testimonies for the Church* that she wished that church members would spend time teaching and praying in people’s homes. She says,

Teaching the Scriptures, praying in families--this is the work of the evangelist, and this work is to be mingled with preaching. If it is omitted, preaching will, to a great extent, be a failure. Come close to the people by personal effort. Teach them that the

love of God must come into the sanctuary of the home life. (White, 1948, 6:76)

The use of the words “teaching of the Scriptures” and “coming closer to the people” hint at one-on-one study of the Bible

Ellen White admonishes Adventists not to rely on the pulpit to evangelize the congregation but that personal contact is essential, because it enables the seed sown to take root in the heart of a person. In *Testimonies for the Church* she writes,

The Lord’s servants must not only preach the word from the pulpit, but must come in personal contact with the people. When a discourse is given, precious seed is sown. But if personal effort is not made to cultivate the soil, the seed does not take root. Unless the heart is softened and subdued by the Spirit of God, much of the discourse is lost. Observe those in the congregation who seem to be interested, and speak to them after the service. A few words spoken in private will often do more good than the whole discourse has done. Inquire how the subjects presented appear to the hearers, whether the matter is clear to their minds. By kindness and courtesy show that you have a real interest in them and a care for their souls. Many have been led to think that as a people we do not believe in conversion. When we appeal to them to come to Christ, hearts will be softened, and prejudice will be swept away. (1948, 6:68)

In the book *Evangelism* White notes,

They may never be able to present the truth from the desk, but they could go from house to house, and point the people to the Lamb of God that taketh away the sin of the world. The dust and rubbish of error have buried the precious jewels of truth; but the Lord’s workers can uncover these treasures, so that many will look upon them with delight and awe. (1946, p. 444)

Many sermons are preached from the pulpit, at other times there may be a misunderstanding of the truth. The way of putting it right is through the study of the Scriptures on a one-on-one basis.

One-on-One work is not only good for those beginning their journey to Christ, but also for those who were once Christians and have been discouraged in one way or another. Ellen White, in the book *Evangelism*, gives a testimony on how she spent time with a young man who had wandered away until he came back as a prodigal son who

found his way home. “I talked two hours with him and urged upon him the peril of his situation. I told him because his brethren had made a mistake that was no reason that he should grieve the heart of Christ, who had loved him so much that He had died to redeem him.” She talked until the young man said, ‘I will from this day be a Christian.’ How my heart rejoiced when he said this. He slept none that night” (White, 1946, p. 450).

When doing one-on-one evangelism, people tend to reach people where they are and tend to solve their problem, thus fulfilling the call of Christ to minister through action. From the pulpit alone we cannot touch the congregation in their need. Ellen White writes in the book *Ministry of Healing*:

There is need of coming close to the people by personal effort. If less time were given to sermonizing, and more time were spent in personal ministry, greater results would be seen. The poor are to be relieved, the sick cared for, the sorrowing and the bereaved comforted, the ignorant instructed, the inexperienced counseled. We are to weep with those that weep, and rejoice with those that rejoice. Accompanied by the power of persuasion, the power of prayer, the power of the love of God, this work will not, cannot, be without fruit. (1942, pp. 143-144)

Drawing from the Matt 5:13 account of saltiness she emphasizes that personal contact enables one to feel the change and desire to become a Christian. In the book *Thoughts From the Mount of Blessing* she wrote,

Salt must be mingled with the substance to which it is added; it must penetrate and infuse in order to preserve. So it is through personal contact and association that men are reached by the saving power of the gospel. They are not saved in masses, but as individuals. Personal influence is a power. We must come close to those whom we desire to benefit. (2008, p. 59)

She counseled that if more time were spent in coming close to people and in working one-on-one for them, more fruit would result than from public efforts where much time and resources are spent in presenting the truth.

If half the time now spent in preaching, were given to house-to-house labor, favorable results would be seen. Much good would be accomplished, for the workers could

come close to the people. The time spent in quietly visiting families, and when there speaking to God in prayer, singing His praise, and explaining His Word, will often do more good than a public effort. Many times minds are impressed with tenfold more force by personal appeals than by any other kind of labor. (White, 1946, p. 464)

This implies that the opposition that might come from those who are against the truth cannot succeed as long as the evangelist conducts Bible studies on a one-on-one basis. Also fewer problems are encountered when Bible teaching is done in small groups rather than in large public meetings.

My ministering brethren, do not think that the only work you can do, the only way you can labor for souls, is to give discourses. The best work you can do is to teach, to educate. Whenever you can find an opportunity to do so, sit down with some family, and let them ask questions. Then answer them patiently, humbly. Continue this work in connection with your more public efforts. Preach less, and educate more, by holding Bible-readings, and by praying with families and little companies. (1948, p. 193)

Public evangelism is one way but not the only way. Thus, we are encouraged to make use of one-on-one teaching where questions and objections can more easily be dealt with.

In her writing Ellen White advocates for the use of different methods of evangelism, but she encourages personal contact with those we are trying to reach. She believes time spent in teaching individuals can bear much fruit as it builds trust and as the interested people are able to see that the gospel workers are interested in their being saved.

In one-on-one evangelism workers are able to be much more personally involved, and are able to offer more specific help. One-on-one evangelism is both biblical and supported by Ellen White.

Other Authors on Personal Evangelism

Many authors have written on evangelism from a biblical perspective. They have discovered that one-on-one or individual evangelism is more fruitful and keeps the church alive, as the congregation is more closely involved than in public evangelism. Conant, elaborating on the commission of Jesus in Matt 28:18-20 says, “We can never expect the world to come to us for the message; we must go to them with the message. And so in the nature of the case it must be individual work for individuals” (Conant, 1922, p. 31).

Putting up posters and advertising for people to attend a meeting is not easier than knocking on doors to study with people. Mike Booker and Mark Ireland, when discussing ways of evangelism, say that people “must come to faith through long term relationships with church members” (2003, p. 66). These relationships are good for both the interest and church member, for seeing a friend discover that there is more to Christianity than they previously thought may be a significant step forward and may give the member confidence that they can play a small part in the evangelistic activity and in sharing the Christian message. This allows the church members to feel part of the outreach activities of the church. Booker and Ireland write, “The evangelists builds ownership of the church, for they have participated in bringing people to Christ in that particular church” (2003, p. 69).

Peter White gives statistics on one-on-one outreach where relationships are developed as compared with other evangelistic methods: “80% of people who come to Christ from outside the Christian fold come through their friends. This helps people to experience the goodness of God, as well as hearing the good news about God” (White,

1998, p. 160). In writing on evangelism in the New Testament Richards and Martin say: “There is much evidence in the New Testament that what we think of as an evangelistic ministry is essentially personal and relational in nature” (1981, p. 191). Each member of the church should be involved in evangelism, not leaving it up to the pastor or only a few members. Commenting on Acts 8:26 Oyakhilome says, “The preaching of the gospel is committed to our trust; it is not optional. It is not only for the evangelists like we have thought in the past” (2007, p. 13). Fox and Morris bring it out clearly when they talk of the laity as the *laos* of God and that each one has a different story to share. Faith sharing comes through the personality and each disciple is called to be a witness. Through the network of neighbors, family, or friends one can share faith with others (2000, p. 86). Gene Edwards has written on New Testament evangelism, where he emphasizes spending more time in bringing converts to church instead of concentrating on building churches. “Realize that evangelism is not to be centered in the Church building. It is [to] be centered outside the Church building” (Edwards, 1963, p. 39). Expounding on Acts 2:46, 47, he says a church on average needs to have at least one convert a day. How does one accomplish this? He says, “There is only one way for men to be saved every day of the year through the ministry of the church. That is for the individual members to win souls every day” (1963, p. 39).

New members also feel more at home when they have been won through personal work, for they have friends who can help them become part of the functions of the church. They will have people to turn to as friends. Cress once said, if by the end of six months a new convert does not find somebody to bond with, the likelihood of backsliding is high. “The real factor was whether they knew six or eight people in the church within

the first six months of membership. Those who knew people stayed; those who do not, did not stay” (Cress, 2000, p. 39).

From the above it can be deduced that Christian authors also believe in one-on-one evangelism as a method taught in the Bible and practiced by the earlier founders of Christianity. And through the testimonies of other authors there is evidence that personal evangelism works and can contribute to the growth of a church.

Missiological Implications

Since public evangelism with its loud noise has been banned by the government, a new mode of evangelism is needed to fulfill the gospel commission.

The Bible describes various modes employed in recruiting new members into the church. The New Testament gives examples of how Jesus and the apostles used one-on-one evangelism in bringing new converts into the church, such as when there was a need to clarify issues in the Bible as in the case of Nicodemus.

For a church to grow public evangelism by itself is not enough; individual evangelism should also be used. Through one-on-one evangelism Jesus was able to clarify the questions Nicodemus had. When members study the Bible individually with people desiring to know about Jesus, it also helps them to grow spiritually. One-on-one work is a mode that can be used to reach all kinds of categories of people. Jesus and Nicodemus, Jesus and the Samaritan woman, Philip and the Samaritans, and Philip and the Ethiopian eunuch were all reached by one-on-one evangelism.

One-on-one evangelism can be used to reach friends and relatives, as demonstrated by Philip and Andrew. Philip was patient when dealing with Nathanael’s doubtful, proud, and prejudiced mind. Patience is a quality we can use in our modern

world in reaching out to new converts with their scientific minds. This reminds us that those who lead people to Christ need to be patient and to be able to discuss truth with those studying.

One-on-one evangelism can be used by everyone in the church. Paul indicated that all church members are equipped with spiritual gifts for ministry in the church and to help to recruit new members. The involvement of members in guiding new converts allows them to put into practice the gifts of evangelism.

One-on-one evangelism is biblical and can be used when public evangelism is banned or where there is a prohibition of preaching the Word of God. We can also use it today where governments ban of the use of loud noise in public places.

In the next chapter I will analyze the political context of Nyamabaria and its suburbs in relation to evangelism. The place was initially inhabited by only one ethnic group, but now it has been occupied by other ethnic groups. As a result of employment and business, there is a need to study their cultures and religious affiliation with the aim of looking for a bridge to take the Gospel to all people groups within the Nyamabaria district.

CHAPTER 3

POLITICAL, CULTURAL, AND RELIGIOUS ANALYSIS

OF THE NYAMBARIA DISTRICT

Introduction

In this chapter I intend to analyze the political, cultural, social, and religious context of the Nyambaria pastoral district. As Paul G. Hiebert, in his book *The Gospel in Human Contexts*, puts it: “Humans live in many types of contexts” (2009, p. 18). And these contexts shape our way of life. “Most mono-cultural people are largely unaware of the cultures in which they live, or the depth to which these contexts shape how and what they think and do” (p. 19). This analysis will enable me “from the start to recognize the right and responsibility of the Church in each culture and historical setting to interpret and apply the Scripture in its own context” (Hiebert, 1994, p. 101). This will lead to the involvement of believers in the production of a Bible study guide and implementation of one-on-one evangelism, thus affirming the priesthood of all believers in the Church (Hiebert, 1985, p. 191).

Nyambaria district, though initially inhabited by only one ethnic group, has been occupied now by other tribes as a result of employment and business. There is need to study their cultures and religious affiliation, as well as those of the original natives, with the aim to develop a bridge for the Gospel.

Description of the Project

The Nyambaria pastoral district is located in Magombo division, Manga district, Nyamira County in Kenya. This district is situated in the Nyamira Conference in the Eastern Union in the East-Central Africa Division. The area is mostly inhabited by the Abagusii community, which I will discuss in detail in the historical, political, cultural, social, and religious analysis of the project.

Historical Context

About the importance of the historical context Hiebert says, “The Bible itself explains humanity in terms of cosmic history, a drama in which there is a plot with a beginning, a development, and an ending” (1985, p. 20). He further writes

Unlike natural laws that, generally speaking, belong to steady state theories, principles associated with life and, in particular, humans must take into account developmental changes in the people being studied and in the agents of observation. Cumulatively this leads to fundamental changes taking place in societies and cultures that cannot be explained fully in terms of scientific principles. History is needed. (2009, p. 107)

It is imperative to reflect on the history of the people living in the Nyambaria pastoral district. The indigenous tribes of Kenya fall into three ethnic groups: the Bantus, the Cushites, and the Nilotes. The Bantus are the largest ethnic group spread across Kenya, with the Kisii being one of them. While the other groups live in the central, western and the coastal part of the region of Kenya, the Kisii people live in the Rift Valley where Nyambaria is situated (Kenyan Tribes, 2013, para. 5).

The residents of Nyambaria moved here to live in the Adventist center. They lived together in *chilaini* (lines), implying that the houses they lived in were built in lines, as a way of worshiping together. Here they were taught and followed the Ten Commandments

legalistically, especially Sabbath keeping. Not far from the place, the Catholics also established a center of worship.

As time elapsed their thirst for God decreased and they became engaged in the pursuit of wealth, and this led most of them to buy land elsewhere to practice farming.

A setback in relation to the 2007 disputed presidential election in Kenya ensued. Those who had settled in their purchased land were forced to return home, only to find their land had been occupied by other relatives. This caused many wounds. Out of their comfort, after losing property and loved ones, they were forced to rethink their priorities in life, and became more receptive to the Word of God than they were when they had earthly wealth.

Within the district, there are two high schools sponsored by the two dominant Christian denominations in the Abagusii community: the Catholics and the Adventists. As a result non-native teachers and business men and women have been attracted. This has allowed more religions into the place and the dilution of the ethnic culture.

Political Context

“A society does not exist in a vacuum, someone or some group makes important decisions about how to use resources and how to allocate goods, whether it be a tribal chief, a parliament, or dictator” (Schaefer, 2008, p. 229). Thus the struggle for power involves politics, which gives the ability to exercise one’s will over others, including controlling their behavior. Schaefer further notes, that there are three basic sources of power: Force (use of coercion to impose one’s will on others); influence (exercise power through a process of persuasion); and authority (the power that has been institutionalized and is recognized by the people over whom it is exercised) (p. 229).

Max Weber identifies three ideal types of authority: traditional (legitimate power conferred by accepted custom), legal-rational authority (power made legitimate by law), and charismatic authority (power legitimized by individual charisma). He agrees that one or more can be found in one society (Schaefer, 2008, p. 230).

Kenya has a democratic government, where authority should be in the legal-relational authority. Like any country, it has flaws, yet Margaret Andersen and Howard Taylor say: “Democracies, despite their flaws, are the most representative form of government and depend on the full participation of all citizens to meet their promise” (2006, p. 520). This is seen not only in the top leadership but also among the local leaders at the village level.

Nyambaria has had its own challenges of governance. Traditional and forced governance inherited from the fathers of the current natives can be seen today in some families who hold that the religion of the family is determined by the one who is given respect, not from being elected but because of that person’s charisma.

Democratic societies with many parties often divide a country in line with party affiliations. This, of course, affects the country, more so as there is a thin layer between politics and religion, as Gitari and Knighton observe: “From the pre-colonial perspective religion and politics are one in Africa” (2009, p. 1). This was seen clearly in all of Kenya in the disputed 2007 presidential elections.

By voting every five years the two dominant denominations determine who represents them in parliament. Most of the natives tend to align with the winner and his or her place of worship.

By participating in a democratic society and exercising freedom of worship, I will

give Nyambaria a taste of life through one-on-one evangelism. At the same time I will take into consideration the leaders from traditional, charismatic, and legal-relational authority.

Social Context

The social context describes the way people organize their society. Hiebert says social society “is how people actually relate to one another” (1985, p. 51). Since the greater percentage of the residents in the Nyambaria pastoral district is Kisii, also known as Gusii or Abagusii, I will look into their social context.

According to oral traditions the Gusii are divided into seven groups: Kitutu (Getutu), North Mugirango, South Mugirango, Majoge, Wanjare (Nchari), Bassi, and Nyaribari. The Kitutu are the clan that resides in the Nyambaria pastoral district. The Kitutu form a patrilineal clan, in which descent and marriages define commonly recognized access to property and also provide a rationale for corporate action.

Ethnic groups differ from one another socially. Comparing marriage between Abagusii and Akamba, the Abagusii dowry is paid in cows. Even if one pays money, it is valued by the number of cows one is willing to pay. The more the woman is educated, the higher the price. In the Akamba community, instead of cows, goats are paid. Thus by studying their social context, I will be able to find an entry point in evangelism.

According to the Kenya National Bureau of Statistics (KNBS), a census is defined as “the complete count of a country’s population conducted with the objective of providing information on the size, distribution, composition and other social and economic characteristics of a nation” (KNBS, 2013, para. 1). Kenya has been undertaking a census every ten years since 1969. The 2009 population and housing census is the latest

available. Table 1 shows the population of Kenya and Nyamira at that time. I will use Kenya Open Data Survey 2014 to describe the Nyambaria pastoral district as shown in table 1 for it gives the population data at the district level.

Table 1

Nyamira County Statistics, 2014

Place	Male	Female	Total
KENYA	19,192,458	19,417,639	38,610,097
NYAMIRA	155,808	169,885	325,690
MANGA	41,678	46,181	87,859

Taken from *Kenya Open Data Survey* 2014, vol. 1. Retrieved from <https://www.opendata.go.ke/Population/Census-Volume-1-Question-1-Population-Households-a/wd27-eki2>

As mentioned earlier Nyambaria District is in Magombo division, Manga district, Nyamira county, Kenya. The statistics show the district level (Manga) as I could not access the divisional level Magombo. A map showing the location of Nyamira County in Kenya is shown in Figure 1.

The population of Manga district, where the Nyambaria district is located, stood in 2009 at 87,859 (Mars, 2013). If we take the membership in the Adventist Church records of 109, 337 (*Adventist Yearbook*, 2013) and compare them with the Nyamira county population of 5,442,711 (Mars, 2013), the church holds approximately 9% of the population. This number needs to be increased. For this reason evangelism must take place.

A map showing Nyambaria area in Nyamira county is shown in Figure 2.



Figure 1. Map showing location of Nyamira. Retrieved from Wikipedia, 2014.



Figure 2. Map of Nyamira County showing Nyambaria area. Taken from Kenya Maps, 2013.

Cultural Context

Howell and Paris in their book, *Introducing Cultural Anthropology: A Christian Perspective* defines culture as “an idea created to describe a reality that people experience, the behaviors and assumption common to a group, that distinguishes one group from another” (2011, p. 25). This idea of culture helps to explain human similarities and differences. By learning one’s culture it is easier to contextualize the message in a specific culture. For this reason a study of the culture of the Abagusii, the largest ethnic group living in the Nyambaria pastoral district is needed.

Due to civilization, education, and economic power, the Kisii people have undergone drastic cultural changes. The Kisii were one of the few Kenyan tribes that practiced mandatory female circumcision. With the teaching of Christianity and the enforcement of Kenyan laws, the practice is diminishing, though some people persist in doing it. Kisii boys continue to be initiated into adulthood by circumcision at the age of eight to ten. Because of school and other responsibilities, the age has been reduced and the ceremony has lost its meaning. In the traditional custom circumcision was meant to prepare the boy for marriage and other manly responsibilities. At the same time boys were encouraged to look down on a woman, which is not taking place as much now.

Kisii families tend to be large and socially cohesive. Families live close to each other and share daily activities, such as cooking and farming. The extended family is important because raising children is a shared responsibility.

By custom, men were allowed to marry more than one wife. This was a sign of wealth. A man could not stand before other men and speak if he only had one wife. Furthermore, he would not be allowed to share in feasts or drinking, which was common

during the celebration of harvests and weddings. Men were considered to be the authority in their families, almost a king to their wives. Thus, women were looked down upon and were not allowed to make decisions by themselves.

The women weave storage baskets and granaries to be used to store potatoes, grains, and tea from the farms. Also their duty is centered in the kitchen and raising their daughters and uncircumcised sons until the age of circumcision when they move to their father's house. Moving out on their own, like attending a place of worship, was a taboo.

The staple crop for the Gusii was finger millet, which was grown alongside sorghum, beans, and sweet potatoes. By the 1920s, maize had overtaken finger millet as both a staple food crop and a cash crop. Typical Kisii foods include *ugali* (a meal made from sorghum and millet, and maize flour mixed with boiled water), *matoke* (cooked green bananas), and a variety of green vegetables, fermented milk, and meat (Kenyan Tribes, 2013, para. 4).

Finding a man of peace in the locality can be an entry point to the community. Then studying one-on-one with that person should be effective. It is easy to meet such hard-working people in their place of work and carry out a Bible study. Being a receptive community, eager for new things, such as learning to use maize in place of finger millet as their staple food, suggests that they can accommodate new teachings, provided they learn facts about it. Thus with the help of the Holy Spirit, evangelism is possible in this community, even though other customs may be incorporated in the presenting of the message.

Religious Context

Howell and Paris in defining religion said, "It is a worldview in which people

personify cosmic forces and devise ways to deal with them in ways that resemble the way they deal with powerful people in their society” (Howell & Paris, 2011 p. 176). From this perspective, the emptiness and the warring neighbors around the Abagusii community dictated that they should seek for a supernatural power to defeat their enemies, not only in the physical realm but also in the supernatural realm.

Howell and Paris adapted Clifford Geertz’s definition of religion, which states that religion is

a system of symbols which acts to establish powerful, pervasive and long lasting moods and motivations in men and women by formulating conceptions of a general order of existence and clothing these conceptions with such an aura of factuality that the moods and motivations seem uniquely realistic. (p. 177)

I will concentrate on the Abagusii community, with their religious beliefs, ceremonies, and healing systems.

Religious Beliefs

Before the advent of Christianity in the region, the Gusii believed in the

existence of one God *Engoro*, who was the originator of the world and its habitants, but did not directly interfere with human affairs. It was the concept of an ancestor cult that, together with their ideas about witchcraft, sorcery, and impersonal forces, provided a complex of beliefs in superhuman agencies (Kenya, Tribes, 2013, para. 9).

This enabled the Abagusii to accept Christianity with ease. “Death was considered an unnatural event that could be brought on by witchcraft, *omorogi*, who is an agent of the devil” (Kenya, Tribes, 2013, para. 9). This led them to develop the concept of evil that is caused by the enemy of God, which could force them to seek healing or more power to counter the evil one from the diviner who would prescribe a sacrifice to placate the evil one. With this background they understood Satan as the cause of all problems in the life of a human being and God as one who preserves life.

Religious Practitioners

“The *Abaragori* determines the cause of various misfortunes, they are also believed to possess some special spirits that help them to discern supernatural things” (Kenya, Tribes, 2013, para. 6). They are the mediators between the spirits and human beings. In today’s world we can liken them to pastors as they stand in between the people and their God. Pastors do not do as the *Abaragori* do but still they are given that respect as the *Abaragori* were given. The herbalists who use various mixtures of plants for medicines also existed and were equally respected as the doctors of today and to some extent they “set fractures and treat backaches and headaches through trephination” (Kenya, Tribes, 2013, para. 6). All illness is believed to be caused by witchcraft, which is still feared even among those who have converted to Christianity and Adventism.

Ceremonies

The most elaborate and socially important ceremonies are associated with initiation and marriage.

Initiation involves clitoridectomy for girls and circumcision for boys. The ceremony prepares the children as social beings who know rules of shame (*chinsoni*) and respect (*ogosika*) and also the blood from the victims that falls to the ground is a sign of uniting with the ancestors or a way of appeasing the ancestors (Kenya, Tribes, 2013, para. 6) .

The initiation prepares the boys and girls for marriage which in most cases followed. The traditional wedding has elaborate rituals that last several days. The rituals emphasize the incorporation of the bride into the groom’s lineage and the primacy of male fertility.

Death and Afterlife

Funerals take place at the deceased's homestead; a large gathering is a sign of prestige. Women are buried beyond the yard, on the left side of the house, whereas men are buried beyond the cattle pen, on the right side of the house. Wailing, head shaving, and animal sacrifices to the dead are practiced. The preferred person to start digging the grave is the grandson of the deceased, showing how valued the first born of their elder son is. All this reveals belief in the afterlife. They are careful to do what is stipulated, so as not to be haunted by the dead person's spirit (Kenya, Tribe, 2013, para. 9).

These traditions form the behaviors and belief of the *Abagusii* community in their everyday life. The incorporation of these beliefs into the Christian faith has caused many to join denominations that believe in an immortal soul.

Nyambaria Seventh-day Adventist District

This section discusses the history of the church in Nyambaria and its growth pattern for the last ten years. I will also note the church activities in the area.

History of the District

The Nyambaria pastoral district consists of nine organized churches and two companies. As early as 1947 there was an Adventist presence in Nyambaria. Believers moved from their homes and settled in the Nyambaria area to form a village, staying together. That was commonly referred to as *Chilaini*, living in houses built in lines. The Adventist lifestyle was practiced, with Sabbath and hygienic practices observed. Health principles were also put into practice.

Until 1956 the church was a Sabbath School, a branch from the Sengeru Church.

Nyambaria was organized into a church in 1967. Since then more churches have been organized, forming the Nyambaria district. The first was Kenyamware, which was organized in 1976. Sirate was organized in 1977, and Nyamwanga was organized a church in 1988. Mokomoni came in 1989. It took another two years to organize the Geke church in 1991, after which Rigwero was organized in 2001. The latest churches that were organized include Magombo and Kenyerere in 2010. There are two Sabbath Schools yet to be organized into churches, Gekano and Rionguti (Nyambaria Church Clerk, personal communication, 2012).

The Nyambaria pastoral district was organized in 1992 under the leadership of Pastor Mochama who was then pastoring a larger district called the Rigoma district. After it was split into two districts, Pastor Mochama remained in the Rigoma district while Pastor Benson Mose was assigned to the new district (Nyambaria) that was formed, with five churches and one Sabbath School (Nyambaria Church Clerk, personal communication, 2012).

Pastoral Leadership in the Nyambaria Seventh-day Adventist District

Since 1992 the district has had different pastors who have nurtured and contributed to its growth. (See Table 2.)

Table 2

Pastoral Leadership in Nyambaria From 1992 to 2013

Names of Pastors	Years		Membership	
	January	December	Beginning	End
Pr. Benson	1992	1993	345	405
Pr. Samuel	1994	1994	405	476
Pr. Mainga	1995	1996	476	605
Pr. Nyarangi	1997	1999	605	863
Pr. Rosasi	2000	2001	863	1074
Pr. Ongiri	2002	2004	1074	1328
Pr. Kerosi	2005	2005	1328	1419
Pr. Osindi	2006	2008	1419	1672
Pr. Ongaga	2009	2013	1672	2389

Adapted from *Nyambaria church Clerk Records* 2013.

The district has grown since it was split, from eight to eleven congregations that include nine organized churches and two Sabbath Schools. The membership has increased from 345 to 2,389 as shown in Table 3, and a church sponsored secondary school, now one of the national schools, was opened.

Growth Patterns for the Last Five Years

Thom S. Rainer, in his book *The Book of Church Growth: History, Theology, and Principle*, defines church growth as

that discipline which seeks to understand, through biblical, sociological, historical and behavioral study, why churches grow or decline. True church growth takes place when great commission disciples are added and are evidenced by responsible church membership. The discipline began with the foundational work of Donald McGavran. (1993, p. 21)

McGavran adds to the means of experiencing growth in churches: “Missions no longer have to be limited to activities, . . . they can, if they wish, now engage in

instructing and baptizing converts, organizing churches, and training ministers”
(McGavran, 1957, p. 2).

In this section I will take into account four distinct types of church growth, namely, internal growth, the leadership growth pattern in five years; expansion growth, the numerical growth of the local congregation for the last five years; extension growth, which is the church growth term synonymous with church planting where new converts of the same culture/denomination as the mother church are organized into new congregation; and bridging growth, a form of church planting, but the new converts are from a different culture/denomination than the culture of those who are evangelizing. Either E-2 or E-3 evangelism could result in bridging growth (Rainer, 1993, p. 23).

Internal Growth

This refers to the spiritual maturity of members. Here the individual members of the body mature spiritually through Bible study, prayer, and service. This can be witnessed by the increase of the number of elders who are able to teach and lead the congregation, from 11 elders to 60 elders. There were 5 deacons but now there are 49 active deacons. The number of deaconesses has increased tremendously and the number of people who tithe every month was 82 in 1976, but now has increased to 500. All these indicate internal growth among the members.

Expansion Growth

This is the numerical growth of a local congregation. It is also where believers move out of the church to win more people, who are added to the membership of the church. Information obtained from the church clerks in the Nyambaria district is

presented in Table 3, which shows the membership of the past five years. Figure 2 shows the trend of membership growth of the past five years.

Table 3

Nyambaria District Membership for the Past Five Years

Years	Members
2007	1,579
2008	1,672
2009	1,773
2010	1,865
2011	1,967
2012	2,080

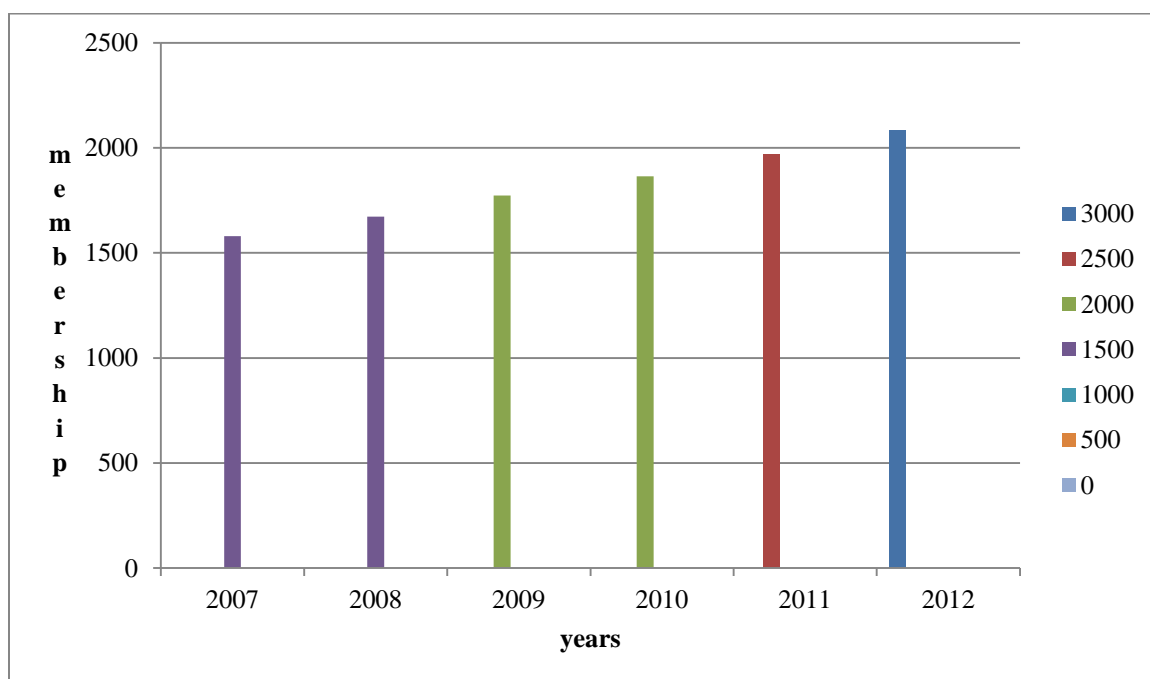


Figure 3. Trend of membership in Nyambaria district for five years.

Extension Growth

“E-1 or ‘evangelism one’ is evangelism outside the local church but within the same group” (Rainer, 1993, p. 22). I will use E-1 evangelism, to note when new converts are from the same denomination as the mother church and are gathered into a new congregations. The residents of Nyambaria belong to two main denominations: Adventist and Catholics. They are separated each to its own territory.

Though they belong to the same culture because of doctrinal difference they live in separate relations. To measure the extension growth of Nyambaria district, out of the 11 congregations 9 are in areas that are considered to be within the territory of the Adventist Church.

Bridging Growth

“E-2 or ‘evangelism two’ and E-3 or ‘evangelism three’ are types of cross-cultural evangelism. The one who evangelizes must reach people in a culture different from his or her own culture” (Rainer, 1993, p. 23). In this case the emphasis will be on different belief system. In the case of Nyambaria district, converts that are from outside the Adventist circle as indicated above, out of the 11 congregations, only 3 are in the Catholic zone.

There is growth in the district though it is clear that most of the evangelism is done as E-1 evangelism rather than entering another denomination’s territory.

Church Finances

Mack Tennyson says, “In some respects the Bible is silent on church finances. It does not talk about budgets, finance committees, or financial reports. However, the Bible

is not silent on church finances as it may seem. It outlines a support system through tithes and offerings” (Tennyson, 1984, p. 6). This is how the gospel is spread and those who have accepted the faith are taught to be faithful in their tithes and offerings. The same can be said about the believers in the Nyambaria pastoral district.

This section will look at tithing during the last five years. Both in Table 4 and Figure 4 one can note the increase or decrease in tithes and offering. The percentage of decline or increase every year will be calculated.

Table 4

*Tithe of Nyambaria District for Five Years,
2007-2012*

Year	Finance
2007	Shs.1 173 780
2008	Shs.1 178 064
2009	Shs 1 354 680
2010	Shs 1 422720
2011	Shs 1 512 276
2012	Shs 1 656 000

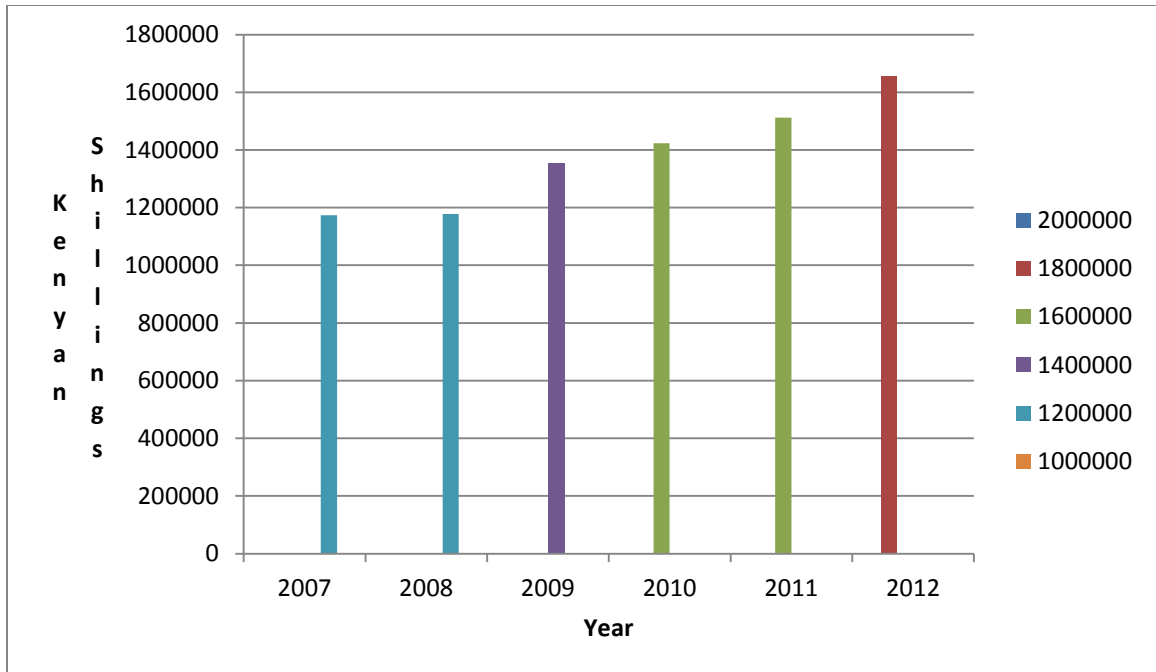


Figure 4. Financial trend of tithes for Nyambaria District, 2007-2012.

Felt Needs of the Nyambari Pastoral District

There is a great need for evangelism and planting more churches, especially in bridging growth where not much has been done. The one-on-one evangelism strategy will be of much use because members of other denominations might not want to be seen in Adventist evangelistic meetings. We can employ Bible study in the homes of such people.

There is also need for the involvement of more members in the ministry of the church. With the population outside the church, we need a work force that involves more than only the pastor and elders. Church finance will be improved when church members are revived through Bible study in preparation for doing one-on-one evangelism.

When studying the trends of membership, there is an increase. If more members are engaged in giving Bible studies and they commit themselves to doing evangelism,

there will be a multiplication in church growth.

Missiological Implication

As the Abagusii community believes in supernatural beings, evangelism will be accepted among them. This will be a beginning point for one-on-one evangelism.

The Abagusii community is filled with hardworking people, especially in their farms, and are easy to access for one-on-one evangelism. Comparing the population of Nyamira County and the Nyamira Conference, there is still need for evangelism because there are many more people out there who need Christ.

With the increased number of members, there will be funds to incorporate many in the work of evangelism. Since one-on-one evangelism will be conducted first with the members, there will be a revival in the church and there will be growth in both leadership and finances.

Since the concentration of church planting is in the mother church rather than in the territory of other denominations, there is a need for more focus on this other territory, thus bridge evangelism is needed.

Summary

In this chapter the socio-political, cultural, and religious background of the native Abagusii in the Nyambaria pastoral district was analyzed. The Nyambaria pastoral district's growth patterns, both numerically and monetary, were also analyzed in relation to the way of doing evangelism. The impact of introducing one-on-one evangelism in the Nyambaria pastoral district is taken into account and the need for bridge expansion is seen. The population in comparison with the current church membership indicates the

need for more strategies for evangelism.

In Chapter 4 I will look into the introduction of a one-on-one strategy of evangelism. Using the Logical Framework Approach, the chapter will outline how the project will implement a one-on-one strategy for evangelism in a step-by-step manner.

CHAPTER 4

STRATEGY FOR ONE-ON-ONE EVANGELISM IN KENYA

Introduction

The previous chapter dealt with the socio-political, cultural, and religious contexts of the Nyambaria pastoral district in relation to its way of doing evangelism. This chapter looks at a one-on-one strategy of evangelism by using the Logical Framework Approach (LFA) and Gantt chart to describe that strategy.

General Methodology: Logical Framework Analysis and Gantt Chart

Logical Framework Description

The logical framework has been a long-used tool in analyzing and presenting information about the key components of a project: goal, purpose, performance indicators, outputs, activities, inputs, as well as assumptions (Adoum & Marcus, 1991, p. 1; NORAD, 1999, p. 4; Australian Government, 2005, p. 1). It touches on the relationship between resources and the activities intended to be carried out to effect changes in a hypothesis of if-then (Ahmad, 2010, p. 5).

If the resources, then activities, if the activities then the output, if the output then the results, if the results then impact is felt (European Commission, 2004, p. 74). Each of these component parts of the logframe are described below.

Resources: Resources could be a program or a person, finances, or other

community resources needed for a project (Australian Government, 2005, p. 3).

Activities: Activities are what the program does with the resources, to bring about the results of the project, the actual tasks required to produce outputs (p. 3).

Outputs: Outputs are the direct products of the project activities that are accomplished at various stages during the life of the project. They may include changes in attitudes, documents prepared, speeches given or buildings constructed for a project (Brown, 1977, p. 8).

Outcomes: Outcomes are specific changes the project achieves and can also be referred to as the purpose. They can be short-term outcomes that are felt within one to three years or long-term ones that occur for the next four to seven years that show effects of the project (p. 3).

Impact: This is the fundamental intended change that the project will bring about that is often called the goal of the project (ultimate result) (p. 3).

In addition to the above aspects of a log frame there are two types of logic used in the construction of the logical framework (Chikati, 2010, pp. 59-64.). There is the vertical logic which makes it clear *why* and *how* the project is undertaken, and there is also a horizontal logic that shows what is to be achieved by the project and what is required if it is to be a success. Included in the horizontal logic are the following:

Objectively Verifiable Indicators: These are quantitative and qualitative ways of measuring progress. They show that certain results have been accomplished (Jensen, 2010, p. 4).

Means of Verification: The means of verification include the information or data required to assess progress against indicators and their sources (p. 4).

Assumptions: Assumptions are factors external to the project which are likely to influence the work of the project and over which the management has little control. They need to exist to permit progress to the next level in the LFA (Taylor, 2003, p. 4).

One standard analytical product of the LFA is the Logical Framework Matrix (LFM). It consists of a matrix with four columns and a number of rows which summarize selected aspects of an activity design (European Integration Office, 2011, p. 29).

The general structure of a LMF is shown in Figure 5.

Narrative	Objectively Verifiable Indicators	Means of Verification	Assumptions
Goal			
Purpose			
Outputs/Activities			

Figure 5. General structure of a Logframe Matrix. Taken from Australian Government, 2005, p. 24.

Gantt Chart

“A Gantt chart is a horizontal bar chart which is a graphical illustration of a schedule that helps to plan, coordinate, and track specific tasks in a project” (E. Takyi, personal communication, 2011, July).

A Gantt chart (see Figure 6) usually is drawn after the completion of the Logical Framework Matrix and serves as a useful tool for monitoring the project development and resource flow. Because the Gantt chart’s task schedules are “derived from the

Tasks	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug
Research								
Feasibility analysis								
Design								
Test								
Implement stage 1								
Receive feedback								
Revise								
Implement stage 2								
Review								

Figure 6. Sample of a Gantt chart. Taken from Burton & Michael, 1993, p. 65.

logframe activities, they provide a link between the detail of the project planning and the project's objectives (Gawler, 2005, p. 3).

Description of Mission Strategy

The Adventist Church believes in evangelism as a mode of adding members to the church. This project proposes the use of one-on-one evangelism as a means of evangelism which gives more opportunities to clear up questions and better ground people in an understanding of the Word of God. This method also gives new converts a sense of belonging by the time they are baptized and helps new believers remain committed to the church. The following describes how the strategy will be applied.

Application of Logframe

As mentioned earlier a logframe is an analytical presentation of information about the key components of a project—goal (overall objective), purpose (outcomes), performance indicators, outputs, activities, inputs, as well as assumptions—presented “in a clear, concise, logical, and systematic way” (NORAD, 1999, p. 7). Following I will

look at how each key component is applied to my project.

The Overall Goal

This project has an overall goal to develop an evangelistic approach that stresses personal, relational, and an in-depth Bible study.

Project Purpose

The purpose of the project is to develop and implement a strategy of one-on-one evangelism as a means of adding members to the church. This purpose depends on the assumption that lay people will be ready to adopt this new way of doing evangelism.

Outputs

To achieve the above objectives the project has four outputs. First, in order to develop an understanding of one-on-one evangelism, I will study the Bible, especially the New Testament, to find clear instances where one-on-one evangelism is used. I will also examine other Christian authors to see what they say about one-on-one evangelism and to show why others have adapted this strategy rather than the usual way of doing public evangelism. I will then develop a manual that will be used to train trainers that they can use in training others.

The second output involves selecting 10 elders through random sampling from the 11 congregations of the Nyambaria district who will be trained to train others. Since this training involves people and tools (manuals) which are both tangible they can easily be measured and verified at the end of the first year.

The third output involves having the 10 elders train at least 10 willing church members using the manual. The trainees will engage in giving Bible studies with a friend

Objectives	Measurable Indicators	Verification Methods	Important Assumptions
GOAL: Evangelism method that stresses personal, relational, and in-depth Bible study developed	80% of new members are well instructed in Bible principles	Members participating in church activities	New baptized candidates study with lay persons before baptism
PURPOSE: A strategy for one-on-one evangelism in Kenya developed and implemented	100 lay members use one-on-one evangelism strategy by December. 2013	Final project report	Participants participate
OUTPUTS: Understanding of one-on-one evangelism established Seminar to select trainer of trainees (TOTs) run TOTs assigned to churches Lay people assigned to territories Assess Project activities evaluated	Bible study guide ready to be used by December. 2012 Ten elders trained as TOTs by October. 2012 100 lay people trained and ready by December. 2013 100 people ready for baptism every quarter by 2014 75% of baptized members remain in church records by December. 2014	Research report publication Statistical church records	Lay persons ready to adopt the new approach Church clerks keep accurate statistical records
ACTIVITIES: 1. Understanding of one-on-one evangelism established 1. Review literature 2. Conduct interview 3. Produce Bible study guide 2. Seminar to select TOTs run 1. Select elders for the seminar 2. Train elders to help in training 3. TOTs assigned to churches Form small groups in churches	<ul style="list-style-type: none"> INPUTS Budget Church elders <ul style="list-style-type: none"> Lay people 	Research report publication	<ul style="list-style-type: none"> Cooperation from those interviewed Church elders ready for the project

Objective	Measurable Indictors	Means of Verification	Important Assumptions
<p>4. Lay people assigned to territories</p> <ol style="list-style-type: none"> 1. Group into twos members assigned to do one-on-one evangelism 2. Baptism conducted for those ready 3. Bonding and nurturing continues <p>5. Monitoring and evaluation of project activities</p> <ol style="list-style-type: none"> 1. Assess the retention rate 2. Monitor the project 			<ul style="list-style-type: none"> • Members ready to participate • Baptisms will be conducted

Figure 7. Logical framework for one-on-one evangelism project.

either in the church or to those who do not come to church in their assigned territory (output 4).

The number of elders and church members involved in giving Bible studies and the number of baptisms that result from the studies will be included in the Means of Verification (MOV) and the Objectively Verifiable Indicators (OVI).

Figure 7 above shows the tabulation of the information in the logframe.

Implementation of Strategy

Leaders may be able to articulate a strategy but it is harder to pass it to others as Arthur A. Thompson, A. J. Strickland, and John E. Gamble said in *Crafting & Executing Strategy*. “A leader who lives, breathes and weaves the vision into the fabric of an

organization inspires everyone to higher performance everyday” (Thompson et al., 2007, p. 459). They further say, “A vision is about personal passion. Without substantive ideas and concrete actions, the process becomes a joke” (2007, p. 459). Likewise a strategy without implementation is just a joke.

Edward Dayton and David Fraser in the book *Planning Strategies for World Evangelization* defines strategy as “an overall approach, plan, or way of describing how we will go about reaching our goal of solving our problem. Its concern is not with the small details” (1980, p. 13). Tony Grundy puts it simply as “moving from where you are to where you want to be in the future” (2005, p. 5). Implementation is, as noted above, putting the strategy in action.

Activities and Resource Schedules (Gantt Chart)

A Gantt chart is a bar chart that shows the tasks of a project, when each must take place, and how long each will take. As the project progresses, bars are shaded to show which tasks have been completed. People assigned to each task also can be represented as shown in Figures 8 and 9, which takes the outputs and activities from the logframe and shows timelines for them.

Figure 8 shows the activities that will take place in the first year of the project and Figure 9 shows the activities that will take place in years two and three respectively.

Activities	YEAR 1											
Output 1: Understanding established												
Activity 1.1: Literature reviewed												
1.1.1 Biblical study on evangelism												
1.1.2 Examine Christian authors												
1.1.3 Examine Ellen White writings												
1.1.4 Examine articles												
Activity 1.2: Conduct interview												
1.2.1 Produce questionnaire												
1.2.2 Seek appointment												
1.2.3 Conduct interview												
Activity 1.3: Produce Bible study guides												
1.3.1 Analyze data												
1.3.2 Produce Bible study guide												
Output 2: Seminar for selected elders run												
Activity 2.1: Select the elders												
2.1.1 Create awareness												
2.1.2 Recruit 10 elders												
Activity 2.2: Train elders as TOTs												
Output3: TOTs assigned to churches												
Activity 3.1: Form small groups												
3.1.1 Sensitize church members												
3.1.2 Recruit volunteers												
3.1.3 Create small group												
3.1.4 Effect the training												
Output 4: Lay people assigned to territories												
Activity 4.1: Group divided into twos												
Activity 4.2: Members do one-on-one												
Activity 4.3: Baptism work conducted												
Activity 4.4: Bonding and nurturing continue												
Output 5: Monitoring and evaluation												
Activity 5.1: Assess the retention rate												
Activity 5.2: Monitor the project												

Figure 8. Gantt chart for year one.

Activity	Year 2				Year 3				Person in charge			
Output 1: Understanding established												
Activity 1.1: Literature Reviewed												
1.1.1 Biblical study on evangelism												
1.1.2 Examine Christian authors												
1.1.3 Examine Ellen White writings												
1.1.4 Examine articles												
Activity 1.2: Conduct interviews												
1.2.1 Produce questionnaire												
1.2.2 Seek appointment												
1.2.3 Conduct interview												
Activity 1.3: Produce Bible study guides												
1.3.1 Analyze data												
1.3.2 Produce Bible study guides												
Output 2: Seminar for selected elders run												
Activity 2.1: Select the elders												
2.1.1 Create awareness												
2.1.2 Recruit 10 elders												
Activity 2.2: Seminar elders as TOTs												
Output 3: TOTs assigned to churches												
Activity 3.1: Form small groups												
3.1.1 Sensitize church members												
3.1.2 Recruit volunteers												
3.1.3 Create small group												
3.1.4 Effect the training												
Output 4: Lay people assigned to territories												
Activity 4.1: Group divide into twos												
Activity 4.2: Members do one-on-one												
Activity 4.3: Baptism work conducted												
Activity 4.4: Bonding and nurturing continue												
Output 5: Monitoring and evaluation												
Activity 5.1 Assess the retention rate												
Activity 5.2 Monitor the project												

Figure 9. Gantt chart for years two and three.

Outputs From the Gantt Chart

Output 1: Understanding of One-on-One Evangelism Established

Evangelism is the life blood of the church and if it is not successful the church will begin to die. Thus, it is imperative that a mode of evangelism be established which is both biblical and which can be used without much difficulty even during difficult times. It is the goal of this project to simplify the teachings of the Adventist Church by producing Bible study guides to be used in training and giving Bible studies.

The first task to be carried out is a review of literature where key questions are answered such as: Is one-on-one Bible study biblical? How was evangelism conducted in Bible times, especially in the New Testament era? How did Jesus do evangelism in His ministry? How did the apostles do evangelism both when Jesus was with them and after His ascension? These questions and many others were answered in Chapter 2 where the researcher's theological understanding of evangelism was discussed. Other information was gathered from published resources, including Greek lexicons, Bible commentaries, and various publications by renowned authorities on the topic of personal evangelism.

After reviewing the literature, Bible study guides will be produced with illustrations that are easy to follow when using them. Adventist doctrines will be the basis of the Bible study guides but they will be adapted to the local setting of the people of the Nyambaria district.

To facilitate the acceptance of the Bible study guides, the Nyambaria district board of elders will be involved and the guides will also be given to the conference leaders to read to see if there are any recommended changes.

A second task is to gather material from the concerned government body (NEMA)

about the government policy on noise pollution. This will enable the researcher to understand to what extent the ban on noise in public places will affect public evangelism. It will help me understand if the government has any suggestions on how evangelism will be allowed in the country.

Before conducting the survey the researcher will develop a document to be used in the interviews and a pre-test will be conducted to check the accuracy of the document. Since the information will be gathered from a government office it is important to acquire permission from the higher education board of Kenya before seeking an appointment for those to be interviewed.

The survey will involve five key informants from the NEMA office in Nyamira County who will be selected randomly taking into consideration gender and religious affiliations. The officers will be interviewed concerning the position of the government on noise pollution in public places. During the interview, questions will be administered face to face which will have the advantage of clarifying issues that could be misunderstood. In addition, moods, gestures, and other body languages will be taken into consideration as they often speak louder than words.

Output 2: Elders Trained

Since the project involves the study of the Word of God on a one-on-one basis. I will require more people to be involved in guiding the Bible study groups. Therefore a seminar will be conducted to train trainers who will help in training others on how to conduct a Bible study using the newly developed Bible study guides.

On Sabbath 5 May 2012, a joint worship for the nine organized churches and two Sabbath schools of the Nyambaria district will be held. The sermon will call for willing

members to join in leading people to Christ on a one-on-one basis which will be a way of creating awareness of the training of trainers that will follow in the month of September after I have come back from school. This will be my first task in output two.

On 8 September 2012 another district meeting will be called where reaffirmation of the willing members will be ascertained. From that group ten will be selected and later trained on how to train the rest of the members in conducting one-on-one Bible studies. In the selection process gender will be taken into consideration. The venue for the training will be at the Nyambaria Adventist Church and the training will begin 7 October 2012, and will last for five days from morning until evening.

Materials for writing and other unforeseen logistics will be cared for from a small budget administered with the assistance of the Nyambaria board of elders. Evaluation instruments will be given to participants to assess the success of the training. Feedback from the assessment as well as new insights from the training materials will be incorporated in future editions of the Bible study guides.

Output 3: Trainers Assigned to Churches

Those who join the training seminars come from the churches forming the Nyambaria pastoral district. However, since some groups in the district may not have sent a person for training, I will distribute the trained people among the group.

After the trainers have been trained in October, circulars and memos will be sent to all the churches in the Nyambaria district to inform those interested in joining the next training session to give their names to their church clerk. The clerks will send the names to me to be formed into small groups for the training session.

I will then assign the trainers to different churches to train the groups that have

formed from that location. It is estimated that there will be 10 groups of 10 members each to be trained. Between November and December all 10 trainers will hold their training session.

Output 4: Lay People Assigned to Territories

In order for the project to achieve its goal, the trained members will start conducting one-on-one Bible studies with non-believers as soon as they have completed their training. Baptism will be the verifiable indicator that studies have been conducted and decision made.

It is my desire that the effects of this program should be felt throughout the whole district. Since some areas may not have had representatives at the training, I will assign lay people who have been trained to those regions where none came for training.

The target is to train 100 lay people by December 2012 and then send teams of twos into the various regions in the district.

It is expected that by the end of the second quarter 2013 that we will conduct our first baptism. That first baptism should encourage the trained people to continue giving Bible studies and to keep on monitoring those that they led to Christ. By maintaining contact with the newly baptized members bonding should be strengthened.

Output 5: Monitoring and Evaluating

Dayton and Fraser, when writing on the importance of evaluation, say “that it looks at whether we reached our goals, whether the way we went about it was appropriate, and whether we still believe our goals are appropriate” (1980, p. 320).

Evaluation brings to our attention the success or the failure of the activities that we used

to achieve the outputs. So periodical evaluation is necessary for it enables one to change the methods before going too far without achieving the purpose of the project.

Evaluation Criteria

The criterion to evaluate this project is the development of Bible study guides and the acceptance by the members to use the one-on-one Bible studies. Additional criteria include ten trainers trained, and their trainees' involvement in giving Bible studies.

The newly baptized members will also be monitored closely to see if their relationship with those that they studied with and bonded with will reduce the dropout rate compared with those who were won through public evangelistic meetings. The bottom line is whether the dropout rate of the newly baptized members can be reduced.

Stakeholders

All the baptized members of the Nyambaria district are stakeholders. However, for the sake of accountability the following people are designated as the key stakeholders: the project director, the first volunteers to be trained, church clerks as the custodian of church records, the personal ministry departmental leaders, and the personal ministry director of the Nyamira Conference.

Evaluation Team and External Evaluator

All the personal ministry directors from the churches in the district will be the key evaluators to report how many members are involved in the project. They will be assisted by the church clerks as they are involved in keeping the church records.

Since an external evaluator is very crucial, the district personal ministry director will help to evaluate the success of the evangelistic methods. He will be assisted by the

Nyamira Conference personal ministry director.

Monitoring and Reporting Progress

Monitoring of this project can be done from a doctrinal perspective (accuracy of the Bible study guides), theological perspective (the soundness of the method of evangelism), and spiritual perspective (the retention rate of baptized members)

The evidence of effective monitoring will be seen in the continual flow of feedback in the form of reports, data, and interviews. It is in this light that evaluation instruments are designed to keep track of monthly statistical reports, quarterly church board minutes, and yearly data showing the impact of all the activities needed to realize the project's purpose.

Linkage to Logical Framework Matrix

The project evaluation follows the bottom-up hierarchical order of the objectives presented in the logical framework. Tasks are done to realize activities which are performed to produce outputs that lead to the purpose, then to the overall goal.

The verifiable indicators of the LFM serve as benchmarks to test for the relevancy, practicability, and sustainability of the project. And from the indicators in the logical framework matrix the lay people participating in giving Bible studies and the first volunteers who agree to train the lay people all contribute to the success of the project.

Summary

In this chapter a one-on-one evangelism strategy is presented using a logical framework. The details on how it will be implemented step by step is shown in the Gantt

chart. The project seeks to have more committed members join the church. In the next chapter the project results will be described as well as lessons learned.

CHAPTER 5

PROJECT REPORT, CONCLUSIONS, AND RECOMMENDATIONS

Introduction

In the previous chapter I discussed how the one-on-one evangelism strategy was to be carried out. The outputs of the project were spelled out. These included the establishment of a strategy for one-on-one evangelism, the need for a training manual, the selection of the trainers, territorial assignments, and the giving of Bible studies by the newly trained people.

This chapter gives a summary of the implementation of my project. The lessons learned in the course of implementing the strategy will be highlighted, future impacts of the project will be pointed out, recommendations both to stakeholders and the project manager will be stated, and the conclusion of the project will be drawn.

This project had four objectives: to increase the use of one-on-one evangelism rather than relying on public evangelism, to improve the retention of new members, to ensure that people desiring to join the church are well instructed before they are baptized, and to improve fellowship in the church.

Since the goal of this project is to develop an evangelistic approach that stresses personal, relational, and in-depth Bible study, I chose a spiritual multiplication approach as a way of achieving this goal. Paul, writing to Timothy on the need of involving others in the ministry said, “And the things you have heard me say in the presence of many

witnesses entrust to reliable men who will also be qualified to teach others” (2 Tim 2:2).

Spiritual multiplication is illustrated in Figure 10.

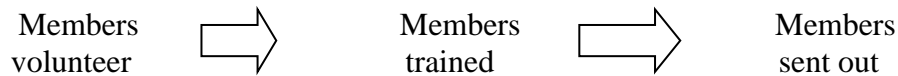


Figure 10. Spiritual multiplication strategy analyzed.

Instead of relying on periodic evangelistic meetings to make converts, the church will be wining souls throughout the year. The goal was to move from spiritual addition to spiritual multiplication in our churches through giving Bible studies on a one-on-one basis by trained Bible instructors.

Implementation of the Project

Interview with NEMA

A letter of introduction was obtained from the Adventist University of Africa’s Ethics and Review Board (see Appendix A) which allowed me to conduct interviews. Employees of the National Environment Management Authority (NEMA) were interviewed in the process of data collection: The sections below share information gathered from the NEMA interview (Appendix B).

Respondents’ Background

Data was obtained from four employees of the NEMA. I could not interview the five members I planned to in Chapter 4. Part of the information I was looking for was published in the *Gazette* (the Kenya government official news bulletin) which was in

their library. This publication was their reference point whenever I asked them a question.

Gender

When I conducted my interview at NEMA, I discovered that they had only one female employee. That is why three of those interviewed were men. Both the society and the work place seemed to be male dominated in Kenya.

Length of Employment

Out of the four employees interviewed only one had worked at NEMA for more than ten years, the rest were newly employed. The one with more years of experience responded with ease to most of the questions unlike the other three. This implies that the person with more years of experience gave me the information that I was looking for.

Religious Affiliation

Out of the four employees interviewed, two identified themselves as Roman Catholic, while the other two had no denominational affiliation, though they claimed to be Christians.

Discussion and Analysis

The purpose of the interview was to determine how the new anti-noise law will affect the use of public address systems in Seventh-day Adventist evangelistic meetings in the Nyamira Conference. I sought to know NEMA's definition of noise pollution, the major causes of noise pollution, and the category in which NEMA puts religious meetings in public places. I also sought to establish the provisions that NEMA has

regarding public religious meetings without infringing on the right of its citizens to religious freedom. I also inquired about the level of awareness the general population has regarding the 2009 noise control bill.

Definition of Noise Pollution

According to NEMA noise is defined as “any undesirable sound that is intrinsically objectionable or that may cause adverse effects on human health or the environment” (Michuki, 2009, p. 224). Without defining what an undesirable sound is, our public evangelistic meetings in Nyamira could be perceived by some as undesirable noise. According to the *Kenya Gazette* noise pollution refers to “the emission of uncontrolled noise that is likely to cause danger to human health or damage the environment” (p. 224).

Sources of Noise Pollution

NEMA has identified the following as possible sources of noise pollution: radios, television sets, other amplifying devices, parties, other social events, hawkers, peddlers, touts, street preachers, machines, motor vehicles, and construction and demolition machines (NEMA official, personal communication, October 2011).

Exceptions of Noise Pollution

NEMA has some exceptions regarding noise pollution. Among these exceptions are: the noise made with an intention to alert people of a danger, noise made related to the protection of health during emergency conditions, and the noise in connection with parades and national celebrations. Public preaching is obviously not an exception.

Classification of Preaching

I turned my focus to inquire how they classified preaching in public centers. By a public center I mean a place that is accessible to people, or where they meet for buying and selling goods. To this they said that NEMA has categorized preaching as a social event and quoting from the *Kenya Gazette* the senior officer said, “No person shall preach in such a manner as to emit noise by shouting within the central Business District of any town, a residential area, a silent zone, or any other area declared as a silent zone by the authority” (2009, p. 227). By way of explanation he further read from the same document,

No person shall use or operate any radio or receiving set, musical instrument, television set, any other machine or device for the producing or reproducing of sound or any other sound amplifying equipment in a loud, annoying or offensive manner such that the, noise from the device:

- a. Interferes with the comfort, repose, health or safety of members of the public.
- b. Creates a risk thereof, within any building or outside of a building, at a distance of thirty (30) meters or more from the source of such sound.
- c. Interferes with the conversation of members of the public who are thirty (30) meters or more from the source of such sound. (2009, p. 226)

The distance given is 30 meters from the source of such sound. This implies that preaching should be done in such a way that somebody who is 30 meters from the preaching point can continue having his or her conversation without any disturbance. Thus, one could be prosecuted for making use of a public address system in an evangelistic meeting.

Freedom of Worship

The constitution of Kenya allows for freedom of worship under Article 32 which states, “Every person has the right to freedom of conscience, religion, thought and opinion” (Constitution of Kenya, 2010). Part two of the same article states, “Every person

has the right either individually or in community to others in public or in private, to manifest any religion or belief through worship, practice, teaching or observance, including observance of a day in worship” (Attorney General, 2010). Since one has the right to teach his religion in public, I sought to know the provision NEMA has for holding religious meetings in public places with the aim of teaching. One of the respondents said that NEMA allows one to do so provided he/she does not disturb anyone 30 meters away. Besides the preacher should acquire a license for that particular function and for that particular time and place. The license fee is about 2,000 Kenyan shillings a week. The sound level of preaching equipment should not exceed 40 dB. Table 5 shows the maximum permissible noise levels.

Table 5

Maximum Permissible Noise Level by NEMA

Zone		Sound level limits		Noise rating level	
		Day	Night	Day	Night
A	Silent Zone	40	35	30	25
B	Place of worship	40	35	30	25
C	Residential: Indoor	45	35	35	25
	Outdoor	50	35	40	
D	Mixed residential with some commercial and place of entertainment	55	35	50	25
E	Commercial	60	35	55	25

Note. Adapted from the *Kenya Gazette*, 2009.

In order to emit noise more than what is permitted, one has to acquire permission from NEMA. A form has to be filled out and sent to NEMA two weeks before the event takes place (see Appendix C).

Public Awareness of Noise Pollution Control

I sought to know the extent to which people are aware of this noise-related regulation. The senior officer answered that “according to the statistics they have in their office, 50% of the population are aware of the regulations.” Expounding further he said, “Others knew about it through media, and others became aware of it when they were prosecuted for violating the anti-noise law.”

This new legislation needs to be taken into consideration when planning for public evangelistic meetings. Because the anti-noise law does not have any effect on the one-on-one method of evangelism, church members need to be motivated, trained, and involved in using this as an alternative way of doing evangelism.

Implementation of One-on-One Evangelism

The purpose of this project is to have an evangelistic approach that stresses personal, relational, and in depth Bible studies. The logframe and Gantt chart were used as planning tools for this project.

Five outputs guided the implementation of this project:

1. The first output sought to establish understanding of one-on-one evangelism from the Bible and other literature.
2. The second output produced a Bible study guide manual that will be used in training the Bible instructors.
3. The third output involved conducting a seminar for Bible instructors.
4. The fourth output assigned Bible instructors to different parts of the district.
5. The last output dealt with monitoring and evaluation.

Output #1: Understanding One-on-One Evangelism

I did a search on one-on-one evangelism in the New Testament. This method of evangelism was used by Jesus and His disciples. One notable example is the encounter between Philip and the Ethiopian Eunuch (Acts 8).

The writings of other authors were also constructed leading to the conclusion that one-on-one evangelism is biblical and can be used in doing outreach.

Output #2: Manual Produced to Train Bible Instructors

A Bible study guide was developed and used to train trainers as well as Bible instructors (see Appendix E).

Output #3: Seminar Conducted for Bible Instructors

Nyambaria District is composed of 11 congregations; 9 churches, and 2 Branch Sabbath Schools. On 5 May 2012, I asked all members to congregate in the district center to attend a seminar on evangelism.

A sermon was preached (see Appendix D) calling for volunteers to attend a training sessions on how to give one-on-one Bible studies. This training session was held from 6-10 May 2012 at the Nyambaria Adventist Church.

One person was trained from each of the 11 congregations. Five women were part of the 11 trainers because we sought to be gender inclusive.

The training curriculum included the 16 lessons of the manual I developed (see Appendix E), 8 points on the essential qualities of soul winning, and important tips on how to do visitation.

Output #4: Trained Bible Instructors Assigned Territories

The trainers worked in groups of two to train Bible instructors. Sixty-eight members volunteered to be trained as Bible instructors. The training for Bible instructors was conducted from 25-29 November 2012. Fifty-one who volunteered completed the training course.

A second training for Bible instructors was conducted from 10-14 March 2013, when an additional 53 members were trained. The third training was from 14-18 April 2013, when 35 members were trained; the total number of members trained was 139.

Since the trained Bible instructors started conducting Bible studies there have been four baptisms: 72 persons on 16 February 2013, 115 people on 4 May 2013, 132 people on 12 October 2013 and 91 people were baptized on 31 May 2014 totaling 410 newly baptized members.

Rainer calls this expansion growth. Among these 410 newly baptized people, 84 were re-baptized, 236 were from families with an Adventist background indicating extension growth. The rest (90) are from other denominations, which indicates E-2 or E-3 evangelism or bridging evangelism according to my definition (Rainer, 1993, p. 23).

Monitoring and Evaluation

Table 6 was designed for the purpose of monitoring the attendance of new converts.

Table 6

A Sample Showing a Monthly Attendance List for Monitoring Newly Baptized People

Seventh-day Adventist Nyambaria District										
Secretariat / Sabbath school and Divine Monthly Attendance										
Church.....Month.....										
Groups	Sabbath School					Divine Service				
Sabbaths	1	2	3	4	5	1	2	3	4	5
Children										
Regular										
Newly Baptized										

In two years 410 people were baptized and only 8 have backslidden. The retention rate of people won to Christ through a one-on-one approach is clearly higher than that achieved through public evangelistic meetings.

Lessons Learned

Several lessons were learned during the implementation of this project:

1. Participation in evangelism can be a source of spiritual growth/revival. This was the case for many trainers and Bible Instructors. Many of them confessed of being more committed now than they used to be.

2. Initially several of the trainers and Bible Instructors lacked confidence in sharing their faith. After the training, especially when they discovered their spiritual gifts, boldness replaced the fear they previously had. I have learned that people will not be involved unless they become aware of their abilities.

3. Education or lack of education is not a barrier to someone being used by God to lead others to Christ. God is willing to use whoever makes himself/herself available to

Him. As instructors went out to give studies, one of them who was not able to read the studies took them to her son who read the studies, made a decision, and was baptized.

4. The member's level of involvement is proportionate to their sense of ownership that increases with participation in decision making.

5. Most people in the community feel more freedom to interact with lay members than with a pastor. They seem to expect a pastor's visit only during special occasions. Frequent visits from a pastor can become burdensome because people think they must always give something to the pastor when he visits them. But this is not the case when lay people visit them.

Future Impacts

In the long run, a one-on-one method of evangelism can produce more converts than traditional public evangelistic meetings that are periodically conducted. One-on-one evangelism is a yearlong (continuous) event (see Table 7).

Table 7

A Comparison Between Growth by Addition and Growth by Multiplication

Growth by addition reaches 100 people every year	Year	Growth by multiplication: call, train, send one person every six months
100	1	4
200	2	16
300	3	256
400	4	1,024
500	5	4,096
600	6	16,384
700	7	65,536

Note. The table compared the numerical results between spiritual addition and spiritual multiplication.

Conclusion

One of the great privileges we have as God's children is the authority and power to invite others to be reconciled with God! There is no greater decision people can make than trusting Jesus Christ as their personal Savior and Lord.

And it is imperative for Christians to probe for ways of recruiting members to the kingdom of God. Though public evangelism is a major way of recruiting members to our churches, it could reach a point when the policies put in place by various governments will prohibit and force changes to our methods of evangelism. One-on-one evangelism is a viable and cost effective alternative. With this method evangelism becomes a process rather than an event.

Recommendations

As I continue to reflect on this project. I would like to make the following recommendations:

1. Both at the conference and local church level, traditional methods of doing evangelism should not automatically be considered the best. Room should also be made for other methods. No method should be neglected. Both public and one-on-one methods of evangelism should be equally funded.

2. Because every member is gifted for ministry (1 Pet 4:10), young people should be motivated, trained, and involved in evangelism. To encourage young people, youth-friendly materials should be developed.

3. To the East-Central Africa Division, when the annual budget is set for evangelism one-on-one approaches should be allotted some percentage of the budget as it is cost effective and produce much fruit.

APPENDIX A

LETTER OF PERMISSION



AUA
Adventist University of Africa

Private Bag Mbagathi
00503 Nairobi, Kenya
Tel (254) 206603073/660330
Location:
Advent Hill, Magadi Road, Ongata Rongai

Email: vc@aua.adventist.org
WEB: www.aua.adventist.org

AUA ETHICS REVIEW BOARD

I, WILLIAM ONGAGA, a student of the AUA/Andrews DMin Program, do hereby submit to the Ethics Review Board my project dissertation proposal, together with the questionnaire/survey/ interview schedule (choose one) I will use. I am hereby asking permission to go ahead with my research, with the full intention of collecting data in an ethical manner, without harm of any kind to those who will give me information.

Title of the project: A STRATEGY FOR ONE-ON-ONE
EVANGELISM IN KENYA

Place where the project will be carried out: NYAMBARIA, NYAMIRA CONFERENCE.

I agree to obtain the informed consent of the persons whom I will interview or survey. I will avoid causing any harm to these subjects. I also agree to maintain the confidentiality of those interviewed/surveyed. Finally, the information gathered will be used exclusively for my project dissertation. After my defense, I will destroy the collected data.

[Signature]
Signature of student

24/6/2011
Date

Bruce Le Bauer
Signature of adviser

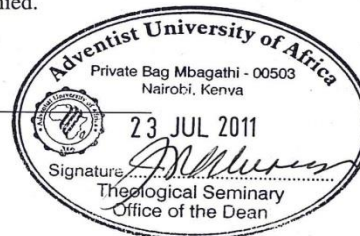
XX

Permission has been ☒ granted ☐ denied.

For the ETHICS REVIEW BOARD of AUA

[Signature]
Signature
Dean
Position

Date



APPENDIX B

INTERVIEW QUIESTIONNAIRE

William Ongaga: Andrews at AUA DMin Interview Questionnaire

Purpose

The purpose of the interview is to determine how the new anti-noise ordinance will affect Seventh-day Adventist evangelistic meetings that use public address systems in the Nyamira Conference. The interview was conducted April 2012 with the officers from the Department of Compliance and Enforcement in the National Environmental Management Authority (NEMA) in the Nyamira County.

Interview Questions

1. What is the definition of noise pollution according to NEMA?
2. What are some of the major causes of noise pollution?
3. How do they classify public religious meetings
4. What are some of the suggestions they have for conducting public religious meetings without infringing on freedom of religion
5. What guidelines are there for religious meeting that use a public address systems?
6. What percentage of the public is aware of this anti-noise ordinance?

APPENDIX C

APPLICATION FOR A LICENSE TO EMIT NOISE

1.Name of Applicant:.....

Address:.....

ID No. / Passport No.....

Tel.:.....Mobile:.....

Fax.....E-mail:

2.Physical Address of Premises or facility where Noise/Excessive vibrations will be produced:

(Sub-location, Location, Division, District, Street, House Number)

3.Source of noise.....

Activity/Purpose.....

Predicted levels:

4.Describe the neighborhood within a radius of 2 kms (describe whether industrial, residential, commercial and whether it is near a school, hospital or residential area):

.....
.....
.....
.....
.....

5. State the measures intended to be used in controlling the noise/excessive vibrations (may attach separate sheet):

.....

.....
.....
.....

6. Intended time of noise/ excessive vibrations emission (indicate time of day):

.....
.....

Date: Signature of Applicant:

FOR OFFICIAL USE ONLY

Date received

Fees paid

Approved / Not Approved
Comments

.....
.....
.....
.....
.....
.....

Officer Sign Date

Countersigned Date

APPENDIX D

SERMON INVITATION FOR SEMINAR

Worship theme: **Look out for a need and meet it**

Thought for the day:

The Lord wants every one of us to fill the very place He has appointed us. If we will walk in simplicity and godliness, and trust in the Lord, just as the little child trusts its earthly parent, He will enable us to do the work He has given us to do. If we will seek the Lord, He will work for us. . . . The Lord will work out our salvation for us, if we will commit the keeping of our souls unto Him as unto a faithful Creator. It is not we who make the impression upon the mind and heart. Angels of God make the impression. They see every effort we make, and they soften the hearts and enlighten the minds of those for whom we are working, so that heavenly impressions can be made, and hearts and minds can be led to see and understand. (White, 1982, p. 130)

Scripture: Acts 8:30-31

Sermon Outline

Introduction

The Holy Spirit had instructed Philip to go to the desert, not a good place to be sent especially after the victory he had witnessed in Samaria; neither does it seem as a promotion. Philip obeyed and followed instruction in the desert again he waited for instruction, “Go near and join thyself to this chariot” chariots can be places in our everyday life. Some places could be good and others could not please us but God wants us in those places. Let’s examine Philip and see qualities that enabled him to be of service to God.

He was polite

Philip asked the Ethiopian eunuch, “Sir, do you understand what you’re reading?” a way of starting a conversation determines whether you stay in the conversation or you are out of the conversation.

He was prayerful

Before asking the need in the eunuch’s life, Philip heard him read; he listened to him then probably asked for courage from God through prayer to approach him. Being in the desert and the robbery incidents that were witnessed during that time, it was not easy for one to approach a stranger

He was obedient

Philip obeyed the Spirit as He instructed him, he obeyed the Ethiopian eunuch when invited to sit on the chariot and when requested for baptism.

He was eager to impart the gospel

For the eunuch to have called for baptism, it tells us the passion of Philip in sharing the Gospel.

He was a Bible student

He made use of the knowledge of scripture he had learned in his spare time, to lead the eunuch to Christ.

Call

For those who are willing to address spiritual needs of our friends out there, I invite you to a seminar to prepare you to answer that need.

APPENDIX E
BIBLE LESSONS

THE BIBLE

In this world there is a book that is loved almost by everybody but less read by the majority, it is called the BIBLE, the Bible consists of 66 books and written by 40 different authors but the same theme. It was written in the span of 1,600 (1,500 BC to 100 AD) the difference of the authors is not only with the years but also their education, occupation, and even culture.

1. HOW MUCH OF THE SCRIPTURES ARE WE COMMANDED TO

BELIEVE? Luke 24:25; II Timothy 3:16

2. WHOM DID JESUS SAY THE SCRIPTURES AND PROPHECIES

REVEAL? Luke 24:27; John 5:39; Revelation 1:1

NOTE: The main theme, in all of the Scriptures, and the Prophecies, is Jesus.

3. WHAT IS ANOTHER NAME USED IN THE BIBLE FOR JESUS? John

1:1; John 1:14

4. WHAT KIND OF PEOPLE DID GOD USE TO WRITE THE BIBLE? II

Peter 1:21

5. HOW IMPORTANT IS IT FOR A CHRISTIAN TO KNOW WHAT

THE BIBLE TEACHES? Psalms 119:105; Psalms 119:11

NOTE: The devil hates the Bible and will do almost anything to prevent people from knowing what it says. He knows that its teachings, helps people to understand how he plans to deceive the whole human race, if possible. So

don't be surprised if Satan tries to keep you from studying the rest of the lessons.

6. WHO WANTS TO HELP US UNDERSTAND THE BIBLE? John 16:13;
John 14:26; I Corinthians 2:13.

NOTE: Part of the work of the Holy Spirit, is to help us to understand, the truths of the Bible. This is why we should always ask, the Holy Spirit to guide us, before we study God's Holy Word. We can be certain that the Holy Spirit is guiding our study if we, (1) ask Him to guide us. (2) If we are willing to accept and follow Truth, as He reveals it to us.

7. WHAT SHOULD I DO TO BE CERTAIN THAT THE HOLY SPIRIT IS GUIDING MY BIBLE STUDY? Luke 11:9; John 7:17.

8. HOW DOES PRAYERFUL STUDY OF GOD'S WORD HELP US? Psalms 119:11; Jeremiah 33:3; Romans 15:4; James 1:5.

9. WHAT METHOD OF BIBLE STUDY DO THE SCRIPTURES RECOMMEND? Isaiah 28:10; I Corinthians 2:13; II Peter 1:20.

NOTE: We should lay aside our own ideas, and study the Bible prayerfully, and read everything in the scriptures, on any given subject, ("here a little, and there a little"). We need to compare what the different verses say. When we do this, the Bible will speak for itself. As we continue to study this way, the truth will come through clearly.

10. WHAT WILL THE STUDY OF THE SCRIPTURES DO FOR US? II Timothy 3:15;

NOTE: The scriptures help us to understand God's great plan of Salvation—the most important information ever given to mortal man.

11. ACCORDING TO JESUS, WHERE DO WE FIND THE TRUTH? John 14:6;
John 17:17.

NOTE: We find the truth in God's word—the Bible. Very few people in the world today know what Truth is, and all the people of the earth suffer as a result. The Truth about everything that really matters is found in the Scriptures. Studying and following the council given in the Scriptures, sets people free (John 8:32), and brings them a happy, abundant life, (John 15:11).

**12. WHAT COUNCILS REGARDING BIBLE STUDY ARE GIVEN IN THE
SCRIPTURES?** II Timothy 2:15; II Peter 3:16,

NOTE: "Rightly dividing the Word of Truth," means to interpret it correctly and truthfully. There is great danger in twisting the Scriptures to make them say what we want them to say. What we say about the Bible matters little. What counts, is what the scriptures say about themselves.

**13. HOW SHOULD WE TEST ALL RELIGIOUS TEACHINGS AND
DOCTRINES?** Acts 17:11; Isaiah 8:20.

NOTE: All, religious teachings should be checked by the Bible. If any teaching does not agree completely with the Scriptures, it is a false teaching, and we should stop believing it.

THE GOSPEL

The sky was still dark when Abraham clearly heard the voice of God speak to him. Read Gen. 22:1-2: Abraham was asked to make a decision that no other human being was ever asked to make. Abraham didn't understand why he was being asked to do this terrible thing. But he had learned to trust and obey God, even when he didn't

understand. Because of Abraham's past failures, Satan had accused him before God, so God had to prove that Abraham would be faithful. But he was touched by his son's inquisitiveness Gen 22:3-4, 6-8. It must have almost broke Abraham's heart. **9 –13.**

- 1. Why was it necessary for Jesus to die?** Romans 3:23; Romans 6:23;
Hebrews 9:22

NOTE: The Bible tells us how sin entered the world, and how it will be removed. The penalty for sin is death. When Adam and Eve disobeyed God, and believed Satan's lie, they brought sin and death to the whole human race. God's Law and the penalty for breaking it could not be changed. Mal. 3:6. Jesus was so sad when He realized that the beautiful people He had just created would have to die eternally, that He volunteered to come to this Earth and die to pay for their sin. Only a being, whose life was equal in importance to the broken Law, could pay that debt. When God the Father allowed His Son to suffer and die in our place, He demonstrated in the most powerful language possible, how much He loves each one of us!!! John 3:16.

- 2. What must we do to benefit from Jesus Sacrificial death?** Acts 16:31-32; John 1:12; Rev. 3:20; Ephesians 2:8-9.
- 3. How are our sins forgiven?** Acts 3:19; I John 1:9; Proverbs 28:13; John 3:7.
- 4. Is it possible for us to have the Holy Spirit with us to help us?** Luke 11:13; John 16:7.
- 5. How will true conversion change my life?** John 13:35; I John 5:2-3

6. How many wonderful Promises belong to us when we become Christians?

“3072”.like Philippians 4:19; Ps. 32:8; John 15:11; Hebrews 13:5; Matthew 10:30.

BAPTISM

Naaman was a brave, rich, and famous Commander for the Syrian armies, but he had leprosy. Leprosy was the most dreaded disease during Bible times. Leprosy meant separation from loved ones and a slow terrible death. Naaman's Wife had a Hebrew slave girl helping her. The slave girl said that if her master would go to the Prophet, in Israel, he would heal Naaman of his leprosy. This Hebrew slave girl was such a wonderful witness, for the Great God of Heaven, that Naaman and his Wife believed what she said. Naaman made the long trip to Israel. He took with him a small band of men, and lots of money and other gifts to pay for his healing. When Naaman finally reached the humble house of the Prophet, Elisha would not come out to see him. Instead, he sent his servant with these simple instructions: “Go wash in the Jordan River seven times, and thy flesh shall come again to thee, and thou shalt be clean.” (II Kings 5:10) Being told to wash seven times in the muddy Jordan River made Naaman very angry. He jumped in his Chariot and began driving home. On his way home to Damascus, Naaman had to ride right past the Jordan River. His servants urged him to do what the Prophet said. So he stopped his Chariot and got out, and slowly walked into the Jordan River. Six times he washed in the muddy water, and nothing happened, but when he came up the seventh time, the leprosy was gone! His skin was as pure and healthy as a baby's. Just as Naaman had a healing, new Birth experience, you can too.

1. WHAT NEW TESTAMENT PROPHET USED THE JORDAN RIVER FOR BAPTIZING? Matt. 3:1,5-6;

2. WHAT DOES BAPTISM DO FOR US? Acts 22:16.

3. WHAT DOES THE WORD BAPTIZE MEAN, AND IS THERE MORE THAN ONE KIND OF BAPTISM? Colossians 2:12; Romans 6:3-6; Ephesians 4:5.

NOTE: The Greek word “Baptizo” means, “submerge,” or, “put under,” or “immerse.” A person has not been baptized unless he has been completely submerged, meaning, “buried in water.” Col. 2:12, Buried with Him in baptism.

4. DO THE WORDS, “ONE BAPTISM”, IN EPHESIANS 4:5, MEAN THAT A PERSON SHOULD BE BAPTIZED ONLY ONCE IN HIS LIFETIME?

First we need to find out WHO Paul was writing to when he wrote that verse. It is very plain that he was writing to the Ephesians. Then we need to read Acts 19: 1-5, 7. As we read verse **1** we note that Paul was in Ephesus when he, “Rebaptized” those 12 men. We know that Paul would not go against his own teaching, so when he said, “One Baptism,” he had to be meaning only, **one type**, of Baptism. It is proper for a person who learns more truths from the Bible that they never knew before, to be Rebaptised. That is exactly what happened in Ephesus when Paul taught there.

5. DID JESUS LEAVE US AN EXAMPLE OF BAPTISM? Mark 1:9-11: Matt. 3:13-17; John 3:23.

6. HOW DID PHILIP BAPTIZE THE ETHIOPEAN EUNUCH? Acts 8:38-39.

7. HOW IMPORTANT IS BAPTISM? Mark 16:16, John 3:5, Romans 6:3-6

Baptism symbolizes Christ's death, burial, and resurrection. There is first, death to sin, symbolized by the burial in the water, and finally resurrection from water to the new life. The life of sin dies; then, the person is raised out of the water, taking a fresh breath, as a New Born baby, when it is first born. That is why people call it being "Born Again."

8. IS BAPTISM CONNECTED WITH JOINING A CHURCH? Acts 2:41, 47

9. DID JESUS TELL HIS FOLLOWERS TO BAPTIZE PEOPLE? Matt. 28:19-20; (Acts 2:38)

WHERE ARE THE DEAD?

King Saul was very much afraid. The large Philistine army had gathered to make war on Israel's much smaller and weaker army. Saul wished very much that Samuel the Prophet was still alive, so he could ask him what to do. But the great Prophet Samuel had died several years before this. As a young man Saul had been close to God. But as he got older he became proud, and cruel. Just a few years before this he even had a whole village of God's Priests murdered. (II Sam. 22: 9-19) He had continually refused to listen and obey the Lord. Now in this terrible situation he was in, God would not answer him. Saul became so desperate that he told his servants to find a Witch for him to talk to. (I Sam.28:7) God had commanded His people never to consult a Witch.(Lev. 19:31) But by

now Saul didn't care what God wanted. Saul's servants found a Witch in the village of Endor, who said she could talk to the dead. So Saul went to talk to her. She said what do you want me to do for you? He said, "Bring up Samuel the Prophet". The Witch went through her spells and enchantments until she said, "I see an old man with a mantle". Of course, it wasn't really Samuel, it was an Evil Spirit. But God made that Evil Spirit tell the truth. It told Saul that he and his three sons would be killed in battle, the next day. And that is exactly what happened. Who do you think spoke to Saul? Do you think it was Samuel, or an evil spirit? Lets see what the Bible says (I Sam. 8:3-25).

1. **What did God say would happen to people who don't accept Jesus and keep on sinning?** Ezekiel 18:4, 20.
2. **Who started the belief that sinners would never die?** Genesis 2:16-17; Gen. 3:4.
3. **Do human beings have immortality?** I Timothy 6:15-16; Rev. 20:6, 14-15.
4. **What did Jesus and the Bible writers call the first death?** Job 14:12, Psalms 13:3, John 11: 11-14, 21-26, 39, 43-45.
5. **What is a Soul?** Genesis 2:7, Psalms 104:29.
6. **What happens to a person when they die, do they go immediately to Heaven?** Ecclesiastes 3:19-20, Ecclesiastes 9:5-6, Psalms 146:3-4, Psalms 6:5, Job 19:25-27
7. **Where will the righteous be when Jesus comes down from Heaven?** John 5:28-29; I Corinthians 15:51-52, 54-55; I Thessalonians 4: 16-17; Revelation 22:12

TEN TIMES WISER

When King Nebuchadnezzar besieged the City of Jerusalem, in 606 B C, thousands of Jews were taken captive to Babylon. The King instructed his servant Ashpenaz, to select gifted young men from among the Jewish captives who would come to the Palace for three years to learn the language and wisdom of Babylon so they could serve the King.

Daniel, Hananiah, Mishaël, and Azariah caught the attention of Ashpenaz and were taken to the King's Palace. But there was a problem. The menu of rich meat and wine appointed for the young men contained many items forbidden by God's word.

Without wanting to appear ungrateful, Daniel asked if he and his three friends could be given a vegetarian diet to eat and water to drink. At first the king's servant resisted their request. "You can't stay healthy by eating like that," he exclaimed. "You'd get sick, and then the king would have my head." But Daniel gently persisted, suggesting a trial period for 10 days, after which their visible health could be compared with the young men who ate from the royal cafeteria.

This plan was agreed upon, and for 10 days the four young Hebrews drank water and ate a simple vegetarian diet. At the end of the trial period, Daniel and his three friends "appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat."

Three years later these four young men were tested by King Nebuchadnezzar, and it was declared, that they were 10 times wiser than all the Wise men in Babylon. Daniel lived to be approximately 100 years old. What helped give Daniel and his friends such profound wisdom, health, and long life?

1. **WHAT WAS THE ORIGINAL DIET GOD GAVE MANKIND?** Gen 1:29

2. **AFTER ADAM AND EVE SINNED WHAT OTHER FOOD DID GOD GIVE THEM?** Gen 3:18

NOTE: The original diet for the human race was a Vegetarian diet, of fruits, grains, and nuts. God added vegetables to Adam and Eve's diet after they sinned and could no longer eat from the Tree of Life. Man didn't begin eating animal flesh until after the flood. When Noah and his family came out of the Ark, there were no gardens, and no fruit trees. It took time for these to grow. So God gave Noah permission to eat animals.

3. **DID GOD TELL US WHICH ANIMALS WERE SAFE FOR US TO EAT?** Leviticus 11:1-4; Lev. 11:5-8; Lev. 11:9- 10, 12. A fish must have fins and scales to be safe. Lev. 11:13-20 tells what birds we can eat. God considers it very important what we eat. Lev. 3:17 Tells us to eat no fat or blood. The blood and fat are where most of the impurities, are stored in an animal.

4. **WHAT DOES GOD SAY WILL HAPPEN TO THOSE WHO EAT PIGS?** Isaiah 66:16-17.

5. **IS GOD CONCERNED WITH OUR HEALTH?** Matthew 4:23; John 2

NOTE: The Bible teaches that our physical health is very important to God. Jesus spent more time healing people than He did preaching. There are certain Bible principles we can follow to improve our health and lengthen our lives.

6. **WHY IS OUR HEALTH SO IMPORTANT TO GOD?** I Corinthians 6:19-20; 3:16-17; Romans 12:1

7. SHOULD CHRISTIANS USE ALCOHOLIC DRINKS? Proverbs 20:1;

Proverbs 23:29-32; Luke 1:15; I Corinthians 6:10

8. WHAT IS A GOOD RULE FOR CHRISTIANS TO FOLLOW? I

Corinthians 10:31.

9. IS TOBACCO A GOOD THING FOR A CHRISTAIN TO USE?

Tobacco has Nicotine in it, and Nicotine is one of the most deadly poisons known to man. One drop of pure Nicotine will kill a horse (Water Buffalo, or Oxen). A smoker is 1000 times more likely to get Lung cancer than a person that doesn't smoke. Tobacco has 19 strong poisons and 500 other poisons that aren't so strong in it. God says, "THOU SHALT NOT KILL." When we use some bad like tobacco or alcohol, we are killing ourselves a little bit at a time. It's kind of like taking a knife and cutting your throat a little bit each time. I Corinthians 10:31. Jesus has done so much for us, lets us try our best to remember, that our bodies, are the Temple of God. Jesus suffered and died for us; let's show Him our appreciation by eating and drinking like He wants us to.

SATAN'S ORIGIN

King David had a very handsome Son, named Absalom, II Samuel 14:25.

Absalom, was not only handsome, but ambitious too. He did not want to be admired only; he also wanted to be the King of Israel. Absalom did not care, how he will ge the throne of his father.

When anyone would go to the Palace to ask help from King David, Absalom would talk to him first. Absalom was a very deceitful person, but of course the men of Israel did not know that. Absalom always listened to their problem first, and then he would say, "Oh, if only I were King, I would help you, because you have a problem I

could help you with". II Samuel 15:5-6. The Bible tells us that Absalom stole the hearts of the men of Israel.

The men of Israel didn't know that Absalom was doing this, so he could start a rebellion, and try to take the Kingdom away from his Father, King David. Absalom always pretended to love his Father, but really he wanted to kill him, so that he could steal his Kingdom. Sometime later, Absalom started a rebellion. David and the people loyal to him had to flee from Jerusalem. A few days later, the Soldiers of King David and the Soldiers of Absalom, had a very fierce battle. Absalom was killed, and David's Kingdom was secure to him again.

This is a very sad story, but it wasn't the first time that a Royal family had such a terrible problem. In another Great Kingdom long ago, very similar events led to the most tragic rebellion of all time. The Kingdom was called Heaven.

Lucifer was the most powerful and beautiful creature God had ever created. He was the highest of all the Angels. But he allowed his beauty to fill him with pride. Isaiah 14:12-14, we can see that Lucifer wanted God's Kingdom. He wanted to be higher than Jesus. Ezekiel 28:12-15, 17.

NOTE: God made a perfect angel, who of his own free will, chose to be a devil. It may have been hundreds of years that Lucifer joyfully served God, before he began to cherish seeds of pride and resentment in his heart. God could have made his children like Robots, so that they would have to love and serve Him. But God didn't want His children to be robots, and serve Him because they could not do anything else. God wanted His children to have free will, and love and serve Him because they wanted to. **Free choice is very important to God.** That is why He always gives you and I free choice. God knew

how bad sin was going to be, but no one else understood, not even the Angels. If God had destroyed Lucifer when he first started spreading seeds of doubt about God's love, and His Government in Heaven, many of the other intelligent beings would have had some lingering doubts, that possibly Lucifer could have been right. So for that reason, God allowed Lucifer to live, and to demonstrate the horrible results of sin. God then changed his name from "Lucifer", which means "son of the morning" to Satan, which means, "Adversary".

Rev. 12:7-9. Satan is so cunning that he was able to deceive one third of the Angels of Heaven into joining his side against God. Now these fallen angels are called "devils or demons", and they help Satan carry out his work. We know that Satan's main work is to cause as many as possible to miss out on going Heaven. One of the most important things to Satan is to deceive people. Rev. 12:9. Another thing he does is, "accuse" them before God. Rev. 12:10. Satan is the one who tempts us to do wrong things. He even tempted Jesus, Mark 1:13. Jesus said Satan was a murderer, and a liar, John 8:44.

1. WHEN IS SATAN, MOST DANGEROUS? II Cor.11:14-15, I Peter 5:8;
James 4:7-8,

**2. HOW WAS JESUS SUCCESSFUL AGAINST SATAN'S
TEMPTATIONS?** Matt. 4:4, 7, 9-10. Ps. 119.

NOTE: Our only safety from Satan's clever deceptions is in storing God's word in our minds, to keep us from sinning. This is the way Jesus had the strength to withstand the devil, and keep from sinning, and He is our example.

3. WHAT WILL BE THE FINAL END OF SATAN? Ezekiel 28:18-19,
Nahum 1:9, Malachi 4:1.

HELL

1. **Who is in charge of Hell?** Matt. 10:28. God is in charge of Hell fire!!
2. **When does Hell start?** Matt. 13:36-43. Jesus explains it very plainly. Hell fire will be at the end of the world. Revelation 22:12. Jesus says; Behold I come quickly; and my reward is with Me to give every man according to his work. John 5:28, 29, all that are in the graves shall hear His voice.
3. **How long does Hell last?** Matt. 25:41.

NOTE: The purpose of the fire is to destroy Satan, his evil angels, and sin. If we refuse to turn loose of the plague of sin, we will have to be destroyed with them, because if sin, is not destroyed, it would again contaminate the universe.

II Peter 2:6, 9; II Peter 3:7, 10, 13. Everything will be burned up. Malachi 4:1-3. After reading these verses, we can easily understand that the wicked don't burn forever and ever. They are burned up, consumed away into smoke, root and branch, Satan the root, his followers the branches.

SECOND COMING

Sir Ernest Henry Shackleton, was a name everyone knew in the early 1900's. He was a very well known South Pole explorer. He led his first expedition in 1911, and came within 111 kilometers (70 miles) of the South Pole.

In 1913 he had a very special ship built. He was planning to take 40 other men with him and try to cross the Antarctic Continent, and reach the South Pole on the same trip.

The Ship was built extremely strong to withstand the terrible pressure of the ice, that he knew he was going to be sailing through. When they finally got into the Antarctic waters, the ice crushed the ship, and it sank, before they could even reach land. They spent almost a year living on the ice. They had two, small, Life boats with them. They dragged these boats far across the ice and finally reached open water.

The men started sailing north as fast as the ice packs would let them. They finally got to a small Island, and stayed there for several weeks. Then taking a few men with him, Shackleton sailed north, hoping he could reach South Georgia Island. Before he left the men on the island, he made them a promise! **"I will return!"**

The men that he left behind had complete faith in him, they knew, that if it was humanly possible, he would keep his promise. The trip across the Antarctic Ocean in a small boat was terribly hard. They were almost killed many times. When they finally landed at South Georgia Island they discovered that they had landed on the opposite side of the Island than where they needed to be.

Taking two men with him, they walked to the other side of the Island. They did it faster than anyone has ever been able to do it since then. When they finally got to the fishing Village on the other side of the Island, they looked so terrible from their months, and months of hardships that the men who first saw them wept. Shackleton was able to borrow a ship, and left immediately to rescue the men he had left behind. Because of the ice packs he couldn't even get close to them. He had to try three times, before he could rescue them. But they knew he would come back. They knew he would keep his promise.

You and I have a Commander, who has given us a promise; **“I will return!”** And we know He is able, and will Keep, His promise. John 14:1-3. This is a wonderful promise that Jesus has given to His people.

1. Does - II Peter 3:10- tell us that Jesus is coming back secretly?

Is this talking about the **manner**, of Christ’s coming, or the **time**, of His coming?

I Thessalonians. 4:16. The Lord Himself will descend from Heaven with a shout,

Matthew. 24:31. He shall send His Angels with a great sound of a trumpet **Revelation.**

1:7. He cometh with clouds and every eye shall see Him. These verses show us that Jesus is not coming secretly when He comes back, to take His people to Heaven. The manner of His coming is definitely, not a secret, only the **time**, when He will come, is a secret.

Acts 1:9-11 When Jesus went to Heaven his Disciples watched Him go. When He comes back, many people will see Him. His second coming will not be secret.

Revelation. 14: 14. We will see a great white cloud with Jesus sitting on it. **Matthew.**

24:30-31. then shall appear the Son of Man, coming in the clouds of Heaven. **Luke 9:26.**

Jesus will come back with His own glory, and His Father’s glory, and the glory of all the Holy Angels. **Revelation 6:15-17,** And said to the Rocks and Mountains, “Fall on us, hide us.” **II Thessalonians. 1:7-9.** He is coming with His mighty Angels, to take His people to Heaven. **II Thessalonians. 2:8.** the wicked will be destroyed by the brightness of His coming.

2. What shall be the sign of Jesus coming, and the end of the world?

Matthew. 24:3-7, 11, 13-14. And this gospel of the Kingdom shall be preached; in “the entire world” then shall the end come.

3. **Would it be safe to go and see someone, whom we thought might be a false prophet? Matthew 24:24-27.** For there shall arise False Christ's and False Prophets.
4. **If someone is a false prophet, how will you and I know it?** God has made it very easy for us to know! Isaiah 8:20. To the Law and to the Testimony, if they speak not according to this word, there is no light in them.
5. **Do we know when Jesus will come back?** Matthew. 24:32-33, 36. But of that day and hour, knoweth no man...

We don't know the day or the hour, when Jesus will come back, but as we see all the things happening in the World, we know that it can't be very long before He does come back.

6. **Will there be any Righteous people left on the earth when Jesus comes back? I Thessalonians 4:16-17.** The Lord will come from Heaven with a shout. The dead in Christ shall rise first, then we which are alive and remain, shall be caught up in the clouds to meet Him in the air. **I Corinthians 15:51-52.** We shall all be changed in a moment, at the twinkling of an eye, **Revelation. 22:12.** Behold I come quickly, and "My reward", is with "Me!"

HOLY SPIRIT

When Jesus went back to Heaven He wanted to leave a wonderful gift for His Disciples, and other children of His who would faithfully serve Him. The best gift He could think of was the Holy Spirit. John 16:7

1. **WHAT IS ANOTHER NAME FOR THE HOLY SPIRIT?** John 14:26,
John 15:26.
2. **WHAT WILL THE HOLY SPIRIT DO FOR US?** John 16:13-14
3. **WHAT IS ANOTHER JOB THE HOLY SPIRIT DOES?** II Chronicles
16:9; Romans 8:14, 16-17.
4. **IS THE HOLY SPIRIT INTERESTED IN OUR PERSONAL
SALVATION?** Romans 8:26-27; Psalms 51:10-12.
5. **WILL THE HOLY SPIRIT LIVE IN A BODY THAT IS KNOWINGLY
BEING MISTREATED BY BAD HABITS?** I Corinthians 3:16-17
6. **DOES GOD WANT TO GIVE US THE HOLY SPIRIT?** Luke 11:11-13;
Acts 1:8
7. **IS SPEAKING IN TONGUES A GIFT FROM THE HOLY SPIRIT?**
Acts 2:1-4
8. **WHY DID GOD GIVE THE DISCIPLES THE ABILITY TO SPEAK
DIFFERENT LANGUAGES?** Acts 2:5-8, 11-12
9. **DID THE HOLY SPIRIT HAVE ANYTHING TO DO WITH WRITING
THE HOLY SCRIPTURES?** II Peter 1:21.
10. **WHAT IS BLASPHEMY AGAINST THE HOLY SPIRIT?** Matthew
12:31-32; Ephesians 4:30.

THE SABBATH

Before Moses approached the king of Egypt to seek freedom for the Children of Israel, he and his brother, Aaron met with the oppressed leaders of Israel. During this

meeting, Moses and Aaron encouraged the people to consecrate themselves to the Lord, and told them God was about to deliver them from slavery with a mighty hand.

The Israelites had been laboring seven days a week to maintain their heavy workload for the Egyptians. But after this meeting with Moses, they apparently decided to begin resting again on the Seventh day. This is why King Pharaoh became so angry and said to Moses and Aaron: “Ye make them rest from their burdens,” (Ex. 5:5). {The Hebrew word for “rest” used here is “Shabath.” It means, “to cause to keep Sabbath.”}

The angry king decided to do something drastic to hold this nation of slaves under his control, he decided to drown them with work and crowd both God and worship out of their thoughts. He said, “You shall no longer give the people straw to make brick as before. Let them go and gather straw for themselves. And you shall lay on them the quota of bricks, which they made before. Ye shall not diminish it.” (Ex.5:7-8).

1. As in the days of Moses, God is about to do great things for His people.

Soon they will be delivered from the slavery of sin and journey to the Heavenly Canaan. And once again, God is trying to turn the minds of His people toward the importance of His Holy Sabbath rest.

- 2. We know that God created this world in six days.** In fact it was on the sixth day that God created Man. **Genesis 1:26-27.** Then **V:31. Genesis 2:1-3.** You notice that God Himself rested. He wanted to give us an example of what He wanted us to do. Verse three, says that God Blessed the 7th day. **“Blessed”**, means He put His presence into it, **“Sanctified”**, means He set it apart for Holy use. Let’s look at two examples in the Bible,(tell story of Moses noticing the burning bush) **Exodus 3:3-5.** What made the ground Holy? **Joshua 5:13-**

- 15.** (Story of Joshua and other warrior) What made the Ground Holy? That is what makes the Sabbath, Holy, God's presence. **Exodus 20:8-11.**
- 3. What day did Jesus go to church on?** Luke 4:16. Mark 2:27-28.
- 4. We know that Paul was a mighty Apostle, what day did he go to church on?** Acts 13:14, 42, and 44; Acts 16:13; Acts 17:2; Acts 18:4, 11. In a year and a half there are 78 Sabbaths. The events in these verses took place 20 years after Jesus went back to Heaven. If the Sabbath had been changed, surely during 78 Sabbaths, Paul would have told them that they were worshiping on the wrong day. And if that would have happened it would be recorded somewhere, in at least one of his letters.
- 5. What day will God's people keep in Heaven?** Isaiah 66:22-23, Nehemiah 13:15, 17-19, Lev. 23:32; Matthew 7:21-23, Revelation 22:1-2.

GOD'S TITHE

- 1. WHAT DOES GOD REALLY OWN? Psalms 50:10-12; Psalms 24:1** Haggai 2:8; Deuteronomy 8:18; Proverbs 3; Leviticus 27:30
- NOTE: A tithe, or tenth is a reminder of God's ownership and man's stewardship.
- 2. How do we know that this Divinely ordained tithing principle was recognized long before Israel was organized as a nation?** Genesis 14:18-20
- Genesis 28: 12-13, 15-16, 18; Genesis 28:22
- 3. It is easy to see that this was not part of the Laws of Moses, because this was several hundred years before Moses was born. Deuteronomy 14:22, Numbers 18:20-21; I Corinthians 9:13-14, Malachi 3:8-11**

4. **Does god ask for more than the tithe?** Psalms 96:8. Bring an offering. Mal. 3:8
ye have robbed me in tithes and Offerings. II Corinthians 9:7. God loveth a cheerful giver.

ESSENTIAL QUALITIES OF A BIBLE INSTRUCTOR

1. Knows the difference between sowing and soul winning John 4:35-38.
2. Multilingual, hard-working lay person I Cor. 9:19-22.
3. Patient/ Not easily discouraged 2 Tim 2:23-26.
4. Community oriented persons Matt. 28:19.
5. Result oriented persons Luke 2:49.
6. Not judgmental John 3:17
7. Able to see possibilities
8. A student of the Bible
9. Enthusiasm
10. Able to count the cost Luke 14:27-29

Visitations Tips

1. Study your lessons well
2. Know the person you will study with
3. Make appointments you will keep.
4. Read visual expressions
5. Always pray before you sit down in their homes
6. Embark on the study
7. Beware of distractions and try to manage them e.g phones
8. Show that you care for their well being

9. Allow their opinions even though they seem not knowledgeable
10. Don't be afraid to say "I don't know but I will look it up"
11. Give praise liberally
12. Pray before you leave

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